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THE OBLATION AND TEMPLE
OF
EZEKIEL'S PROPHETIC VISIONS,
IN THEIR RELATION TO THE
RESTORATION OF THE KINGDOM TO ISRAEL.

ALSO

MEMORIAL LINES ON THE JEWISH FESTIVALS,

AS APPOINTED OF GOD TO COMMEMORATE

ISRAEL'S FIRST DELIVERANCE OUT OF EGYPT, UNDER ORDINANCES
FORESHADOWING THE TIMES AND CIRCUMSTANCES OF ISRAEL'S
SECOND AND EVERLASTING DELIVERANCE IN MESSIAH'S
DAY, BY A CALLING OUT OF BABYLON,
LITERALLY AND MYSTICALLY.

TO WHICH IS ATTENDED

A Practical Exposition of the Apocalypse, or Revelation of St John.

ILLUSTRATED WITH MAP, PLANS, &c.

BY

WILLIAM HEWSON, M.A.,
INCUMENT OF GOATHLAND, PICKERING, YORKSHIRE.

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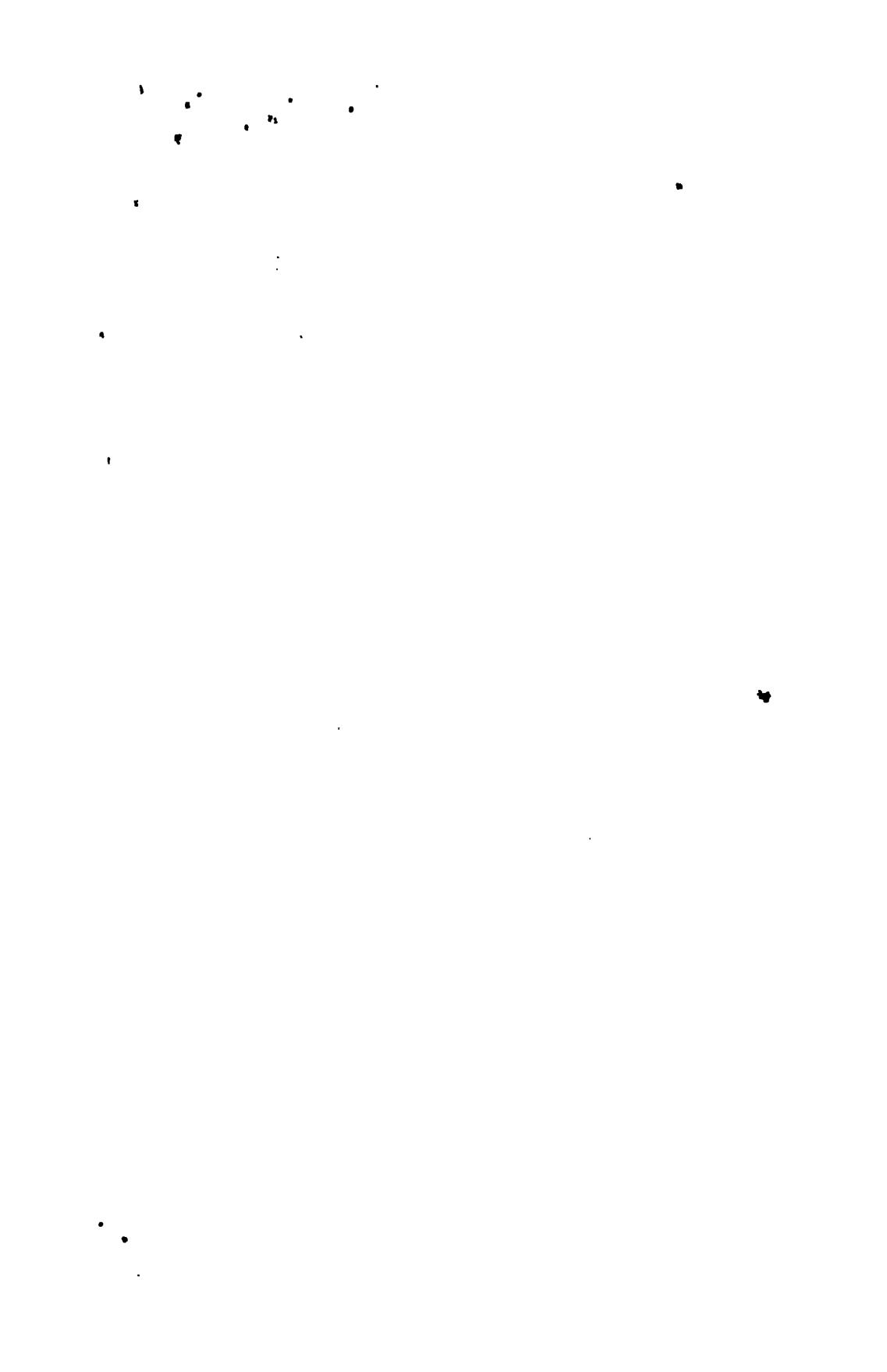
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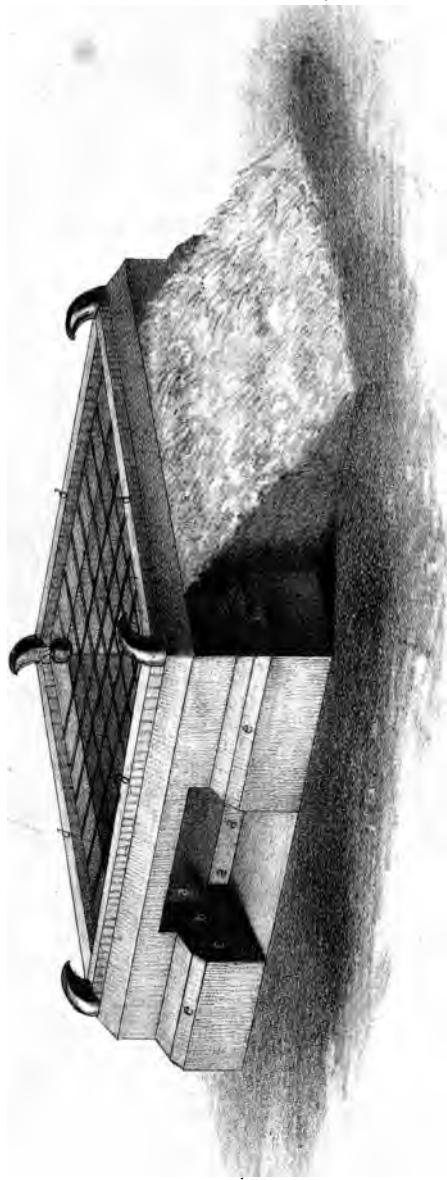
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SCALE of CUBITS.



The Span was 10 Inches or nearly half a cubit in length.

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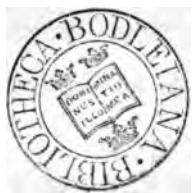
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ERRATA, &c.

In p. 34, on the Apocalypse, for became read become, or *then* being.

In p. 38, do., for this vine read his vine, and for xl, 1, read Hosea xi, i.

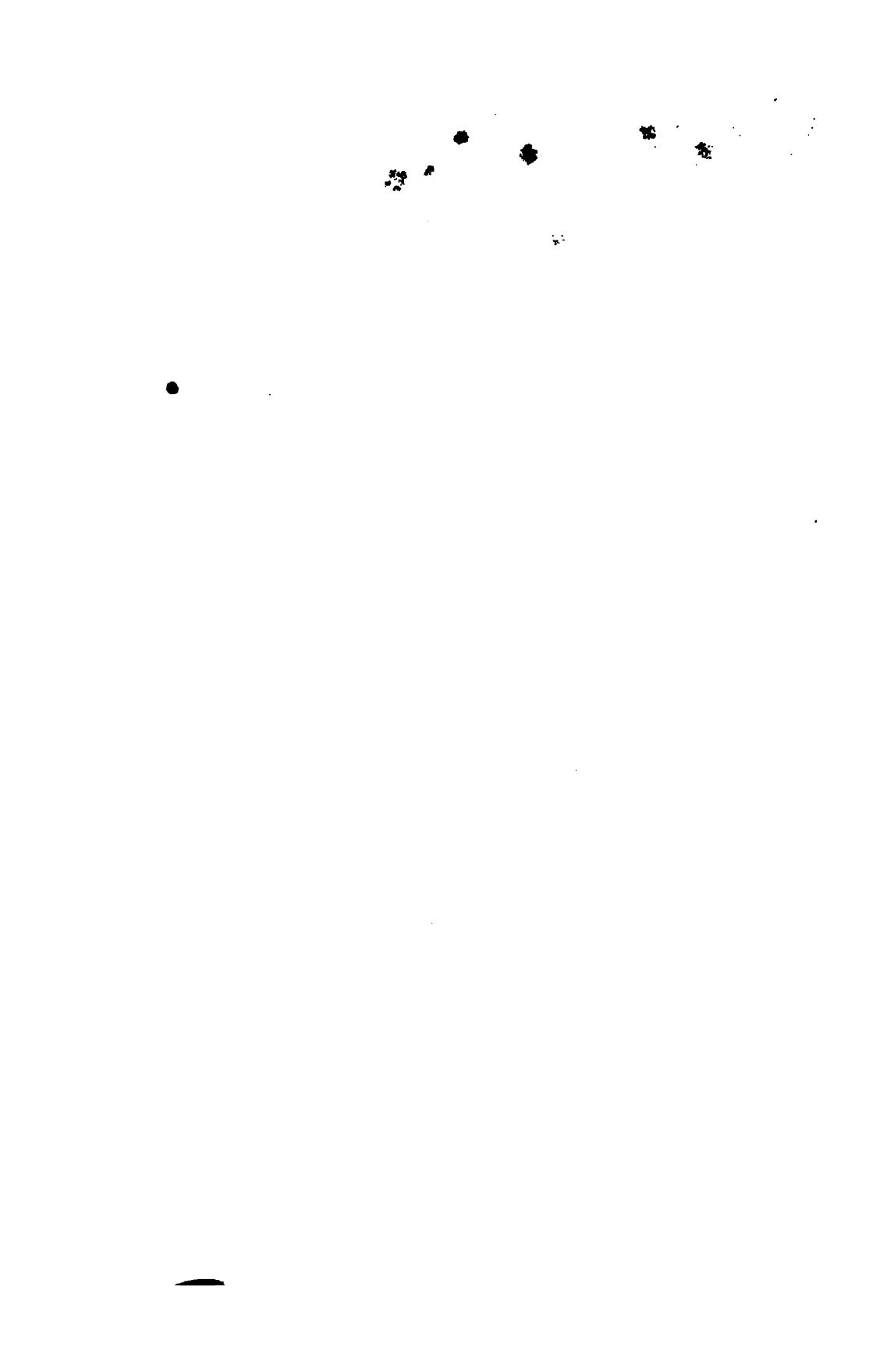
Also, in the Table on the Symbolic Times of the Three Last Woes, for Alexander read Abp. Usher.

Add also to the remarks in p. 6 on the Mystic Number 666 the following:—

If a Latin illustration be needed, as the title upon our Saviour's cross was written in Hebrew, Greek, and Latin, we may observe that in DCLXVI (accounting x==v, v, as it did numerically), we have the initial letters of the following words—"Desiderabit crucifixum *licentia* vanus vicitus ipse" (Rev. i, 7), "They who prevailed by a passing presumption shall mourn for the crucified one when themselves conquered."

Licentia here, as the *ἀνείθεια* of one Greek example, may be rendered "presumption," by comparison of Ps. xix, 18, with what is said in Num. xxiv, 17, of the "Children of Sheth," or the tumultuous ones.

WHITBY, 20th December 1858.



P R E F A C E

EXPLANATORY OF THE OBJECT DESIGNED IN CONSTRUCTION OF THE OUTLINE MAP.

1. To connect the allotments of the twelve tribes, and of the Oblation, according to the vision of prophecy set before Ezekiel, with the characteristics of the locality about Mounts Ebal and Gerizim, as described in Robinson's Itinerary from Bethel to Samaria, so as to mark the position of Shechem or Nabulus on a water-summit between them and near the northward base of Gerizim.

Also in regard to the mountains of Ephraim and Judah, or the ridge pervading central Palestine, to note the flow of waters westward from Nabulus to the river Aujeh; and from Shiloh westward by the Wady el Lubban; also from about Jerusalem westward through the valley of Ajalon. Similarly to note their flow eastward, by the north, from Nabulus to the Wady Feria, and thence through the El-Ghor to the Jordan. And in like manner, eastward from Jerusalem by Kedron to the Dead Sea, marking the characteristics of the El-Ghor throughout the extent thereof; also those of the maritime plains to the west;—

For I believe the prophecy of Zech. xiv, 8, is expressed in the imagery of a typical instruction, derived from the characteristics of these localities: Even as the parable of Dives and Lazarus has specific relation to the typical instruction respecting the curse and

the blessing, as taught to Israel assembled on Mounts Ebal and Gerizim, Deut. xxvii.

2. The relation of Jerusalem to the Mount of Olives—the Mount of Offence and the Valley of Hinnom—towards Jericho, Emmaus, Bethany, Bethlehem, and Hebron, with the site of Engedi, &c. &c.
3. The general characteristics of the plain of Esdraelon, as described by Stanley.

The latitudes and longitudes are those given in Bagster's Bible Atlas, wherever nothing is said to the contrary—though the map is constructed on the plan of Mercator's projection—and represents the parallels of latitude as increasing in the same ratio with the meridians.

Thus, there are about $69\frac{1}{2}$ English miles to a degree of longitude at the equator, but the equivalent for that degree of longitude, in latitude 30° , represents only 59.75 English miles, though both have the same parallel measurement on Mercator's charts. The meridional parts corresponding to one degree are 70, between latitude 30° and latitude 31° , and increase with the latitude.

In constructing the scale of miles I have therefore estimated the degree of longitude in latitude 30° as 60 English miles, corresponding to the 60 minutes or geographical miles of the degree, for a division of equal parts, instead of the 59.75 English miles. The map, in its general outline, is an attempt to follow that of a *relievo* map of Palestine by Dobbs and Son, in the construction of which they had access to MS. authorities in the office of the Board of Ordnance.

In Ezekiel's vision of the Oblation, the promised land to the north and south thereof was given in allotments to the twelve tribes of Israel, as if prophetically to characterise Israel's relation to the Greek-Syrian and Greek-Egyptian kingdoms of the latter

day; or, from the breaking up of the kingdom of Alexander the Great to the end of the vision under the events of the apostolic age, as referred to in Dan. xi, 36-45.

The history of the times thus referred to represents the fulfilment of Zech. xiv, 4;—as times of a prophetic parallelism with the circumstances under which the kingdom as given to Solomon—(or the mountain of God's house typified in the Mount of Olives)—began to be divided against itself. For that was by the formation of the Kingdom of the ten tribes in the north, under a political convulsion—the effects of which, as felt with widely diffused terror in the days of Uzziah—should in like manner be again felt in the latter days of the Mosaic or typical dispensation. The similar effects of these convulsions are prophetically compared, under a typical reference to the earthquake of Uzziah's day, and to that which followed the crucifixion of Christ, Matt. xxviii, 2.

For the latter of these was followed with everlasting effects to all the families of the earth, collectively called the seed of Abraham, under God's *new* and *second* covenant therewith, though *first* called in the kingdom of the twelve tribes, and under a typical covenant of works. The days of this new covenant were to be those of Israel's *second* deliverance—by a calling out of Babylon. This was to begin in the days of Cyrus, Is. xi, 11; xliv, 28; Jerem. xvi, 14, 15;—but to be realised with everlasting effect over an election of grace called in Christ out of all nations, and by the gift of the Holy Ghost, through the mission of Christ, and his Apostles before the time of the end appointed over the *then* blinded remnant of the Jews at Jerusalem, Matt. xxiv, 14; Rom. x, 18; xi, 7. That end dates the beginning of Christ's *second* advent, for an eternal judgment on the world in the power of the Holy Ghost; whereas his *second* coming in the power of the Holy Ghost, as the eternal Comforter of his people, was earlier by the predicted forty years; and dates its beginning from the events of the day of Pentecost next following his Resurrection and Ascension into Heaven. Acts ii, as predicted, Acts i, 4, 5.

Thus we have, under a mystic representation, that dividing of the Mount of Olives into *two parts*, Zech. xiv, 4, of which *one* should go towards the north, and *the other* towards the south, leaving a great valley between, whereby the waters of the river of life should flow east and west in Messiah's day—as then issuing, not merely from Jerusalem, Zech. xiv, 8;—but eastward from the Temple of Ezekiel's vision;—or the mystic Temple of God's presence amongst his people to the north of the Oblation; and therefore by the coasts of the sea of Galilee. This was verified in the days of Christ's mission—under a glorious manifestation of spiritual power, like that under which Solomon was established of God in the kingdom of his temporal dominion, viz., by righteousness, until his fall under a delusion of this world.

In the Oblation of Ezekiel's vision, the east and west are represented as given to the Prince;—i.e., when Messiah should be the nation's High Priest for ever, according to the order of Melchisedek;—or, as born of God—not according to the flesh, and as by the will of man, but by the gift of the Holy Ghost. History verifies the vision, for whilst (in relation to the predicted ingathering of the Gentiles to a like hope with Israel in the days of the restored kingdom), the north and south were given to the mission of the twelve tribes in Syria and Egypt, under the typical dispensation of Moses; the ingathering of the east and of the west was then reserved for the mission of Christ and his Apostles.

Hence the consummation of the vision, in the first fruits at least of its predicted blessedness, is, in Rev. xiv, 1, represented as the effects of the mission of the twelve tribes, enlarged and sanctified under correction of judgment, Is. i, 27, with Matt. xix, 28, by that of the twelve apostles—estimated over the thousands of Israel;—as divided into thousands, &c. by Moses, Exod. xviii, 25; Num. i, 16.

Hence, probably, the use of the specific number a hundred and forty-four thousand in Rev. xiv, 1, as used for a large indefinite number.

This allusion to the mountain, or kingdom of God's people divided against itself under the typical dispensation (as unto the desolation thereof by a flood of fire, Dan. ix, 24-27), whilst speaking of the Mount of Olives, is to be interpreted by reference to Zech. iv, 7, as spoken of Messiah's mission being obstructed by Jewish prejudice. For even the apostles failed to have a spiritual apprehension of our Lord's teaching in many important particulars (Matt. xxi, 21; Luke xxiv, 18-22), until taught by the gift of the Holy Ghost, as the spirit of the power of Christ's *second* advent, Acts x, 6-9; and that by which God had promised to confirm his new and eternal covenant with the seed of Abraham, Jerem. xxxi, 34; and Acts ii, from Joel ii.

This allusion to the mountain of Jewish opposition, under typical reference to the Mount of Olives as overshadowing Jerusalem, has its parallelism, under the circumstances of our Lord's speaking of the temple of his body, when calling the attention of those around him to the material temple of man's building at Jerusalem.

This mystic use of the word "Temple" serves, moreover, to establish an identity of reference to the same historic events in fulfilment of the vision of the Holy Oblation made to Ezekiel, as in that of the revelation made to St John. For in Rev. xxi, 2, St John says—"I saw the Holy City New Jerusalem coming down from God out of Heaven," as under a manifestation of God's spirit in holiness; and therefore free from that bondage to the spirit of the power of the world under which Jerusalem was with her children in the apostolic age, Galat. iv, 25, 26. Also in Rev. xxi, 21, St John adds—"I saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it;" compare 1 Cor. iii, 16. Thus in the vision of Ezekiel's Oblation, God's new sanctuary was to be in the priest's Oblation towards the north thereof, and to represent the top of the mountain according to the law of the house, Ezek. xlivi, 12. This seems to mark in contrast the life-giving effects of Christ's ministry by the sea of

Galilee, and the effects of Jewish prejudice paralyzing its influence for good at Jerusalem, to the profaning God's sanctuary there, even as before the Babylonian captivity, Ezek. xxiv, 24. Thus, "the frame of a city on the south" of the Oblation as shown to Ezekiel, represents the Jerusalem of man's rebuilding, as severed from the sanctuary of God's most blessed communion with his new people in Messiah's day. For though typified within the limits of the oblation, it is only as therein occupying a profane place, Ezek. xlviii, 15, until the presence of God should be visible therein under a manifestation of the Holy Ghost with power, Ezek. xlviii, 35, with xl, 2; compare Ezra ii, 63, and Nehem. vii, 65.

Taking these things into consideration, I cannot doubt that there is a common prophetic reference in the typical teaching respecting the blessing and the curse, as set before the twelve tribes of Israel, (when half were assembled on Mount Ebal in the north, and half on Mount Gerizim in the south, at the beginning of the typical dispensation, Deut. xxvii.) ; and as again called to their remembrance by our Lord in the parable of Dives and Lazarus, Luke xvi, in the days when the fiery judgment appointed over the blinded of the nation, (as God's forest of the south field from the date of the Exodus out of Egypt) was impending for the rejection of Christ. Thus the great gulf fixed prophetically between the issues of the blessing and the curse, as taught in the latter-day parable, is typically characterised in the locality where the instruction was first given, viz., partly on Mount Ebal and partly on Mount Gerizim, with the city of Shechem or Nabulus, standing on a water summit, whence the waters of the river of life might, (under a spiritual apprehension of the law, as taught in the prophets, and last of all by Christ, establishing the predicted resurrection in the power of his own, Luke xvi, 31, with Ezek. xxxvii, 11-15,) flow freely eastward and westward, for the refreshing of the Gentile world, as then called in Christ to a like hope with the Israel of God ; and through the instrumentality of an election of *all* Israel. The all Israel of Rom. xi, 26, means the Israel of the then dispersion

throughout all nations, as referred to in Matt. xxiv, 14, and Rom. x, 18. For, before the end should come, the Gospel was to be preached to *all* (whether they would hear, or whether they would forbear,) through the mission of the twelve Apostles, and that election of grace which was gathered out of all the tribes, and consecrated miraculously for the work, by the gift of the Holy Ghost at Jerusalem, on the day of Pentecost next following the Resurrection and Ascension of Christ.—Acts ii, 5.

Maps of Palestine generally content themselves with representing Ebal and Gerizim as two *conical* mountains ; not as the abutments of extensive ranges extending along the valley of Nabulus west by north-west, also east by north-east, and south by west from Jacob's well at the entrance of the valley. Both Robinson and Stanley have described both as having a considerable extent of high table land towards the east, where the southern extension of Gerizim forms the long western boundary of the beautiful plain of the Mukhna with its extensive corn fields.

When purposing to illustrate the text of Ezekiel by reference to other Scriptures as here described, I cannot conclude this preface without acknowledging my thankfulness for the kindness of friends providentially given me, in every case where my own imperfect conceptions required the confirmation of fuller experience on important points.

From an ambiguity in the terms *length* and *breadth*, and in some other particulars, I could not understand the last eight chapters of Ezekiel, by reading them in our translation without reference to the original. By the mercy of Providence, I fell in with a kind-hearted and intelligent Jew, who permitted me to read the original text with him, and insisted on obliging me gratuitously. For this the name of "Elias" has a remembrance of personal gratitude, besides that of veneration attaching to it scripturally.

When first I planned the Chronometer some years ago, the double rows of figures then at the top of the pages formed only one

objection. My attempts to illustrate the subject were, for the most part, deemed as obscure as the subject was difficult. I felt conscious that in aiming at comprehensiveness of thought, and striving to bring several scriptural facts to bear collaterally on some one point, I had fallen into an obscurity of style from long and parenthetical sentences. These were discovered to be too long only when too late to be then remedied. It occurred to me that if I submitted the correction of this fault to a disinterested judgment impartially exercised, I might possibly be entitled to claim a more patient and attentive consideration of the subject in future, before rejection of the scriptural evidence for any defective statement thereof on my part.

In my present attempt it became necessary for me to construct a map of Palestine, extending further to the north than those depicting only the divisions of the land as made by Joshua. I have therefore adopted the plan of Mercator's projection.

Such is a brief history of the several stages through which the expression of my thoughts on the subject of Jewish Prophecy (as following the guidance of the late S. Lee, D.D.,* in regard to the principle of the interpretation adopted) has been moulded into the construction of this little book. I now send it forth on its peaceful mission, for the dissemination of Gospel truth ; with earnest prayer to the author of the Gospel, that it may be welcome amongst his people, if, humanly speaking, useful in his service, by any grace of his gift.

W. H.

WHITBY, 31st August 1858.

* Regius Professor of Hebrew in the University of Cambridge.

NAMES OF PLACES REFERRED TO IN THE NUMBERS
ON THE MAP.

No. on Map.	NAMES OF PLACES.	LATITUDE.			LONGITUDE.	
		Deg.	Min.	Meridional Parts of the Degree.	Deg.	Min.
1	Kadesh-Barnea	30	41'	or 48 pts.	35°	22'
2	Kadesh Meribah, the en Mishpat of Bagster's Map*	31	0	...	35	10
3	Rinocurura, or El-Ariah (Eton Atlas)	31	4	or 5	33	45
4	Gaza	31	27	or 32	34	27
5	Ascalon (Eton Atlas)	31	38	or 44	34	33
6	Ashdod, or Azotus	31	45	or 53	34	41
7	Hebron	31	32	or 37	35	13
8	Engedi, or Tamar, i.e. Hazazon Tamar*	31	29	or 34	35	27
9	Tekoa	31	39	or 46	35	13
10	Beth-Haccerem, or the house of the Vineyard—Jerem. vi, 1.—See note to p. 166 of Stanley's Sinai, &c. - Who supposes it to be the name of a beacon or station on the Jebel el Fureidis, the "Mountain of the Little Paradise," as the site of Solomon's Pools and Gardens, but called by Europeans "the Frank Mountain"	31	41	or 48	35	14
11	Bethlehem, or the House of Bread	31	43	or 50	35	12
12	The Kedron	31	43	or 50	35	28
13	Bethany	31	47	or 55	35	16
14	Jerusalem	31	47	or 55	35	13
15	Emmaus	31	50	or 59	35	7
16	Valley of Adjalon					
17	Bethel	31	56	or 66	35	13
18	Jericho	31	51	or 60	35	28
19	The Arnon	31	28	or 33	35	45
20	Jiljilia } Dr Robinson, vol. i, with 21 Singil } Stanley's Sinai and Palestine					
22	Turmus 'Aya					
23	Shiloh, or Silo	32	6	or 7	35	16
24	The Khan el-Lubban, or Lebonah } (Eton Atlas)	32	6	or 7	35	13
25	The Stony Valley (Robinson, vol. i, } p. 91)	Bagster			Eton	
26	The Mukhna (Robinson and Stanley)	32	2	or 3	35	31
27	The Little Plain, E.S.E. of the } Mukhna	Eton			Bagster	
28	Entrance of the Valley of Nâbulus, or Shechem,	32	14	or 17	35	14
29	Gerizim	32	13	or 16	35	14
30	Ebal	32	16	or 19	35	14
31	Samaria	32	18	or 22	35	9
32	Succoth	32	14	or 17	35	39
33	The Jablok	32	14	or 17	35	50
34	Galaaditis	32	20	or 24	35	50
35	Auranitis, or Hazar Hatticon*	32	45	or 54	36	20

No. on Map.	NAMES OF PLACES.	LATITUDE.			LONGITUDE.	
		Deg.	Min.	Meridional Parts of the Degree.	Deg.	Min.
36	Scythopolis, or Beth Shan	32°	33'	or 39 pts.	35°	32'
37	Jezerel, or Esdraelon	32	34	or 41 ✓	35	21
38	Megiddo, or Legio	32	35	or 42 ✓	35	12
39	The Kishon	32	42	or 50 ✓	35	7
40a	Little Hermon by Endor and Nain					
40b	Mount Tabor, or the Mount of the Transfiguration	32	42	or 50 ✓	35	25
41	Mount of Beatitudes, or Hattin, (Stanley, p. 368)					
42	Nazareth, by the Mount of Precipitation	32	43	or 51 ✓	35	19
43	Tiberias	32	48	or 57 ✓	35	33
44	Lake Meron (Eton Atlas)	33	9	or 10 ✓	35	42
45	Tyre	33	18	or 21 ✓	35	14
46	Sidon	33	33	or 39 ✓	35	23
47	Berytus, or Beirut	33	48	or 57 ✓	35	30
48	Hethlon*	33	31	or 37 ✓	35	39
49a	Hermon	33	28	or 33 ✓	35	48
49b	Berothah*	33	59	or 61 ✓	36	1
50	Damascus*	33	32	or 38 ✓	36	20
51	Sibram*	34	0	...	36	30
52	Zedad*	34	22	or 27 ✓	36	50
53	Tripolis	34	27	or 33 ✓	35	52
54	Arvad Aradus, or Ruad, marking the entrance into Hamath from the Maritime Plains	34	51	or 62 ✓	35	52
55	Emesa (Eton Atlas)	34	35	or 43 ✓	37	8
56	Hamath*	35	13	or 16 ✓	36	39
	Cape Carmel	32	50	or 60 ✓	35	0
	Mount Lebanon	34	0	...	35	50
	Joppa, or Yafa (Eton)	32	4	or 5 ✓	34	46
	The Hieromax (Eton)	32	42	or 50 ✓	35	48

The names with these marks * affixed are those of border reference in Ezek. xlvi. 15-21.

LETTERS marked on the Oblation to the south thereof.

C. The City and its suburbs about 9 $\frac{1}{2}$ or 10 square miles.* In relation to this the *typical* Temple, with its outer enclosure of 500 reeds, square reeds (xlii. 20), or nearly one square mile,* represented as it were one-tenth part of the Mystic City.

Thus the cessation of the sacrificial worship by the sacrifice of the death of Christ, as followed by the destruction of the Temple itself, with the fall of the Jewish Church, may be the event symbolized in Rev. xi, 13, or at least one admissible illustration of the typical instruction. Possibly, also the relation of the typical sanctuary to the whole oblation (as one in fifty) may have had typical relation to the ordinances respecting the Sabbath and the jubilee. That, according to the law of the house (Ezek. xiv, 1-5, with Ezek. xlii, 12; xliv, 23-24), when the Sabbath—as ordained for a sign between God and his people, Ezek. xx, 20—should be, “in spirit and in truth,” observed by God’s people of the Jewish and typical dispensation, the result to the Gentile would be as the Jubilee or Sabbath of each fiftieth year to the slaves and poverty-stricken of the Jewish nation. In other words, that a full realisation of the blessing over that election of all Israel to whom it pertained should be, as it were, a perpetual jubilee to the Gentile world, as thereby made participants in the everlasting covenant of God’s mercy to the seed of Abraham thus called in Christ, to be the first-fruits of a resurrection from death unto life, beginning in the flesh, and with the Jew, but made general in and from the Apostolic age by the calling in of the Gentiles. This was designed from the days of Cyrus (according to these typical prophecies of Ezekiel) but spiritually realised in Christ only, under the events of the Apostolic age.

C. P. The Possessions of the City Eastward and Westward.

* The cubit of 18 inches, and a hand’s-breadth of 3 inches, are here supposed to make the great cubit of Ezek. xi, 5; xlii, 8. Also six great cubits, or six times 21 inches, are three-and-a-half yards, and the English mile numbers about 1700 yards.

THE HOLY OBLATION OF EZEKIEL, XLV-XLVIII,

IN ITS RELATION TO THE *TYPICALLY DISTINCTIVE SITES THEREIN PROPHETICALLY MARKED OUT FOR THE CITY AND TEMPLE OF THE NEW JERUSALEM IN THE DAYS OF THE RESTORED KINGDOM.*

IT is a fact that the foundations of the second Temple began to be laid under opposition on all sides, Ezra iii, 8 ; iv, 5 ; Zech. iii. For even the Israel of the restored kingdom were divided in opinion about the predicted glory of the second Temple being greater than that of the first, when they saw its foundations being laid on a less magnificent scale, Ezra iii, 10-13.

Possibly they might also have been divided in opinion respecting the meaning of Ezekiel's vision in its relation thereto.

But as the division of the land made by Joshua on the death of Moses was that adhered to in the day of Israel's return from the Babylonian Captivity, it is most probable that Joshua and Zerubbabel interpreted this prophetic vision of Ezekiel as a typical instruction unto spiritual life, set before the nation in correction of that mistaken estimate of the ceremonial observances ordained in the Levitical law which had caused the desolation of the first city and sanctuary, as predicted by Isaiah i, 2-28.

Had they regarded Ezekiel's vision as a divine command respecting the form in which the allotments of their several possessions should be given to the twelve tribes, and respecting a change of site ordained of God for the city and temple of the New Jerusalem,* they would never have dared the re-allotment of the land, and the

* The object of Ezekiel's vision might be, like that of St Paul's words in Galat. iv, 26, "Jerusalem, which is above, is free;" and of Rev. xxi, 2, "I, John, saw the holy city, New Jerusalem, coming down from God out of heaven;" and (v. 22), "I saw no temple therein," viz., to shew them that the city and temple of the restored kingdom were to have other foundations than those of man's laying, before they should represent those of the eternal promises given to Abraham's seed, and to be realised, by the gift of the Holy Ghost, under a new covenant, in the days of the SECOND TEMPLE.

rebuilding of Jerusalem in a form to disobey a command of God, that they might accommodate themselves to the traditional prejudices of a faction amongst the people, as divided against itself on the subject, Ezra iii, 12.

Whilst there was any opening for a reasonable doubt whether to regard this vision of prophecy as a divine command respecting what they should do, or as a typical instruction (by which they were forbidden to regard the kingdom as restored to Israel, with the eternal effect of a spiritual kingdom, until seen coming down from heaven by a manifestation of the Holy Ghost, with power therein, and enlarging the exclusively Jewish foundations thereof, that it might become, as predicted, a blessing to all the families of the earth) —we can easily imagine that the strength of the popular will, if taking a determined course under the influence of its old prejudices respecting the city and kingdom of the restoration, would resolve the doubt according to the bias of its own humour. This may be illustrated by reference to the determination of the popular will when demanding of Samuel to appoint them a king to rule over them, after the manner of the kings of the Gentiles. They were forewarned of the ultimate effects of that perversity upon the nation, but permitted to have their will, under a promised continuation of the blessing, if they and their king would only walk before God in the spirit of a people looking up to their God as King of Kings. So in this case it might have made no difference to them about rebuilding the city and temple as they did, had they been careful to treasure up in their memories, and to observe, with practical effect the typical instruction of Ezekiel's prophetic vision respecting the same.

Nevertheless, had they rebuilt the city and sanctuary, and redivided the land amongst the tribes, according to the instruction of these prophetic visions, instead of rebuilding Jerusalem in the spirit of that delusion of worldly pride which had caused the destruction of the first city and sanctuary, they would thereby have been typically instructed that God's sanctuary amongst his people should be in the hearts of an election of grace, spiritually realising that communion of life between God and his people which was typified to the nation under the ordinances of the Levitical law. Thus they would have been taught not to look with superstitious veneration to the site whereupon, or the form in which, the material temple of their own construction should be rebuilt, more especially if

choosing, under the force of traditional prejudice, to rebuild the city and temple of the New Jerusalem on the site of the old one.

They would consequently have been taught by these typical visions that the city and temple of their own rebuilding (howsoever constructed, and wheresoever situated in the land) would not be those of the predicted blessing, otherwise than whilst they should continue to be consecrated to God by the gift and grace of the Holy Ghost, which was to have a manifestation of power for reconsecrating the land to God in its old waste places, to the north and to the south, towards the east, and towards the west. Thus the land was to have the sanctuary of God's presence in holy communion with an election of grace, as the centre of its enlarged glory, in the day of its redemption, as a diffused glory of eternal effect, making the God of the Jew the light also of the Gentile world, from the days of its manifestation in Galilee of the Gentiles, and through the instrumentality of a despised Nazarene, associating Galilean fishermen, Ezek. xlvi, 9-12, with himself in his mission of God.

Surely the light of life which has been thus diffused over the Gentile world through the *Jewish* mission of Christ and his apostles (however obscured by the darkness of our own worldly prejudices and sins, through error of unbelief and wilfulness), is, as predicted of old, a manifestation of the glory of God upon all flesh, for the salvation of the spirits of all flesh, far exceeding the locally restricted brightness of the Shechinah in the first temple. For that, in the influence of its most diffused effects for good, only testified to the abiding presence of God, with an election of grace in one of the families of Abraham's seed, as called over all flesh in Isaac, or through the mission of the twelve tribes, to which enlarged effect was to be given (though under judgment thereon, correcting its past partial failure, Isaiah i, 27) in Messiah's day, by a regeneration of the kingdom, prophetically assimilated to life from the dead, Ezek. xxxvii, 11-28.

In these few pages on the Oblation, I have studied to ascertain the historic reference of Jewish prophecy, almost exclusively, from the "signs of the times" given in the Scriptures of the Old Testament, because the New Testament represents a testimony not *at present* recognised by those who call themselves *Jews* in a sense differing from our application of the word, John iv, 22, when saying "salvation is of the Jews," through the mission of Christ and his apostles.

This plan seemed most advisable for justly estimating the value of the evidence now as then placed before the Jews in the books which they themselves regard as written by the inspiration of God.

Yet so far am I from slighting the evidence of the New Testament in so doing, that I deem it equally impossible for the Jews as for ourselves to read the "signs of the times" given in the Old Testament, and to avoid noticing their confirmation, in times past, from historic facts connected with the rise and early progress of Christianity *as an event of Jewish history*, however the Jews of the present day may differ from ourselves in their estimation of it.

The imagery of Ezekiel's visions respecting the temple and the Holy Oblation represents the influences of the Holy Ghost pervading the cities of the people of God amongst the Gentiles—(under reference to the cities of Galilee, by the Lake of Genesereth)—with the refreshing and quickening effect of spiritual life to the humble and lowly in heart, *Isaiah lvii, 15*; even as the Jordan, with its tributary streams, flowing into the sea of Galilee, enlarged its supplies of fish for the support of the inhabitants in the neighbourhood thereof.

It is worth while to observe, that in the vision of the temple, and its typical ordinances of divine service, all are restricted to the *law* of the typical sacrifices, as "the law of the house," consecrated to a typical and ceremonial worship, under limitation of an appointed end to this instruction by types in the days of the restored kingdom, when *Messiah* should come as the herald of a new and eternal covenant with the seed of *Abraham*—to be confirmed by a manifestation of the Holy Ghost over all flesh (viz., over Jews and Gentiles), with power, through a mission of Jews, *Jerem. xxxii, 31-38*, with *Is. xi, 11*, and *Jerem. xvi, 14, 15*.

"The signs of the times" appointed over the duration of this typical instruction are foreshadowed in the ordinances respecting the observance of the Passover and the Feast of Tabernacles until the typical sacrifices of the ceremonial law should be superseded in *Messiah's* day by the then great atoning sacrifice of eternal effect. This therefore did not require any renewal thereof after the time when "he should make his soul an offering for sin," by pouring out his soul unto death, and voluntarily submitting to be numbered with the transgressors, and to bear the sin of many—that through the reaction of the consequences of man's violence against him, many might be instructed of him unto life eternal, and intercession

made with God thereby* for the transgressors.—Isaiah liii, with Ezek. xlvi, 21, 25, with Zech. xiv, 16, illustrated by reference to Ezra iii, 4, and Nehem. viii, 14-18.

As the Passover was in the days of Israel's first deliverance instituted for a perpetual memorial of the Exodus out of Egypt, so was the Feast of Tabernacles to be a perpetual memorial of their dwelling in booths whilst wandering in the wilderness for the forty years of their exclusion from the promised land. It was also to be a perpetual memorial of their ingathering into the promised land after the forty years. The prophetic instruction thus given was typically renewed from year to year, by associating the annual observance of the Feast of Tabernacles with the "ingathering of the Jewish harvest,"—by the 15th of the *seventh* month, called the end of the year, as being the month ordained of God, to conclude the typical ordinances of Mosaic institution, Exod. xxiii, 16, with Levit. xxiii, 33-44. Hence we see the reason why the restoration of the kingdom to Israel in the seventh month in its relation to the Feast of Tabernacles which followed, Ezra iii, 4, was appointed to be commemorated by an observance of the Feast of Tabernacles, entailed upon the Gentile as well as on the Jew, in the typical prediction of Zech. xiv, 16-21.

But the observance meant is one of a spiritually thankful remembrance by Jew and Gentile equally, throughout the lands of their various dispersions, going up to Jerusalem in spirit, or drawing nigh unto God in the power of the Holy Ghost, with hearts chastened and sanctified under the memorial of his mercies and his judgments upon Israel, thus year by year renewed before them.

That the end or object of the *first* or *typical* covenant between God and his people was that of a typical instruction unto spiritual life, which should cease when the object of the instruction should be realised over the nation with spiritual effect, under the new and eternal covenant to be established in Messiah's day, seems to have been taught by Moses, through the Divine ordinance, which forbade the celebration of the Lord's feasts, otherwise than in the place of God's appointment. For that, when restricted to the Jerusalem of the days of David and his successors to the throne of the temporal kingdom, was also restricted to the limitation of a time foreordained for

* In consequence of his prayer for pardoning mercy on them, as for sinners against their own souls, at all times.—Luke xxiii, 34; 1 John ii, 1, 2.

their discontinuance. But this was to be known only to God (Deut. xxix, 29), until revealed to the nation with practical and lasting effect through the unmistakeable instruction of exclusion from the land in which the city and temple of their ceremonial worship was to be rebuilt ; but under prediction of a second and final desolation in the days of the restored kingdom (Dan. ix, 24, 27), though suspended until the days of the fourth kingdom of Gentile dominion, from that of Nebuchadnezzar's inclusive, (Dan. ii, 7).

That the investigation of the true meaning of these last eight chapters of Ezekiel is a subject of continuous interest both to Jews and Christians will appear from the fact that the portion of the promised land set apart for the Holy Oblation, was that which has become of historic celebrity, as the chief scene of Christ's ministry and miracles, to the confusion of all Rabbinical notions on the subject of prophecy. For the adverse prejudices of these were so strong that at first they attempted to disbelieve the evidence, saying, "Can any good thing come out of Nazareth ?"

That the typical teaching of this prophecy does identify the events of the Apostolic age with the " signs of the times," predicted for Messiah's advent to the Jews, may be further shown, thus :—

In Ezekiel xlvi, 1, we read,—" When ye shall divide by lot (*i.e.*, into allotments or portions) the land for inheritance ye shall offer an oblation unto the Lord, an holy portion of the land ; the length shall be the length of five and twenty thousand reeds, and the breadth shall be ten thousand," &c., &c.

The length of this measurement is taken from east to west, as an undivided measurement of twenty-five thousand reeds. But from north to south as the sum of differing breadths making up twenty-five thousand reeds in that direction also. Thus *orek* does mean expanse of length and breadth, and is not confined to measurement in one direction, as our idea of length is.

But the breadth of the oblation, as here described, represents the whole oblation, in its extent of twenty-five reeds, from north to south. This was subdivided into three smaller breadths, called also oblations.

1st. That of the Priests, being twenty-five thousand reeds from east to west, by ten thousand reeds from north to south. In this portion or to the north of the oblation, *i.e.*, the top of the mountain, was God's sanctuary.

2^d. That of the Levites, which joined that of the Priests on its southern

border, and was of exactly the same measurement in length and breadth.

3d. That of the City with its possessions. This joined that of the Levites along the whole extent of its southern border, and represented in the aggregate of its length and breadth, twenty-five thousand reeds by five thousand reeds. But the longer measurement of this oblation was divided into three portions, viz., one of five thousand square reeds in the centre of two, measuring ten thousand reeds by five thousand reeds, the one on the eastern and the other on the western side of the five thousand square reeds left for the City. The site of the City was at the south of the whole oblation, and in the midst of its own possessions (xlviii, 18).

Hence, after making allotments for seven of the tribes northward of the Oblation, it is said, xlvi, 8, "And by the border of Judah, from the east side unto the west side, shall be *the offering* which ye shall offer of five and twenty thousand reeds in breadth, and in length as one of the other parts ;" viz., as one of the allotments of the tribes, for all these extended across the width of the land from east to west, but were severally limited to ten thousand reeds in extent from the north to the south. The ten thousand reeds, in this case, are spoken of as a measurement of *length*, but in xlvi, 1 (wherein limitation of reference is made to the Oblation) the ten thousand reeds measured the *breadth* thereof, and in the direction from north to south.

The only reason that I can give to explain xlvi, 8—" *In length* as one of the other parts," (wherein length is measured in the direction of what was termed the *breadth* in xlvi, 1) is that *length* and *breadth* are relative terms used with greater variation of reference in Hebrew than with ourselves. We use them as terms of distinctive measurements applicable only to one object at a time. Thus, we can have no confusion of ideas in the relation of length to breadth. It is not so, however, in these prophetic visions ; for, when the oblation of the priests is spoken of, its longer side is represented as extending from east to west, and its breadth from north to south. Also, when the whole oblation of twenty-five thousand square reeds is spoken of, xlvi, 20, the aggregate measurement of its differing breadths corresponds to that of its length from east to west, xlvi, 21, and the whole measurement of twenty-five thousand reeds is called *the length or extent* of the oblation, in whichever direction measured.

On the same principle, whilst the ten thousand reeds stand to the

twenty-five thousand reeds of the oblation in the relation of *breadth* to *length*, yet when the aggregate of the allotments (each measuring ten thousand reeds from north to south) is compared with the greatest extent of the oblation, then the ideas of length and breadth are again varied in their relation one to the other.

For the *length* then extends from the northern to the southern boundaries of the land, though sub-divided into allotments, all forming equal parts of the aggregate length, added to the 25,000 by 5000 reeds for the city and its possessions.

This I believe to be the true meaning of xlviii, 8, "in length as one of the other parts." All of these, as to *breadth*, extended from the east side to the west, though the oblation in that direction should be limited to twenty-five thousand reeds, that the prince also might have his inheritance in the land, xlviii, 21, "And the sanctuary shall be in it," viz., in the priests' portion of twenty-five thousand reeds by ten thousand reeds, to the north of the oblation, or at the top of the holy mountain of this typical vision, according to the law of the house.—Ezek. xliii, 12.

The mountain of the Lord's house is thus made a vision of typical contrast to the mountains of Jewish prejudice and Gentile power, as spoken of obstructing influences to the realisation of God's purposed mercy over all flesh, but as mountains which should be laid low, whensoever and wheresoever the heart of man should become sanctified by the grace and gift of God's Spirit withdrawing it from the gratification of sin and self will to seek and serve God in the righteousness and peace of men brought nigh unto God *in spirit*, by the influence of kindred sympathies with all who thus worship God in the spirit of the faith of Abraham, however differing one from another in the verbal expression of their traditional creeds.

On this use of the word, "mountain," in the typical language of prophecy, compare Zech. iv, 7, Isaiah ii, 2, xl, 4, xlvi, 11, Jerem. xxxiii, 11, Ezek. vi, 2, 3, &c. It must also be in this sense that we are to interpret the word in Zech. xiv, 4, for the whole of the passage has clear reference to this typical instruction of Ezekiel's prophecy respecting the mountains of the Lord's house being placed at the top of the mountains, by an election of the Jewish priesthood in Messiah's day, when God's sanctuary should be seen by faith, as by Ezekiel in this vision of typical prophecy on the north side, and in the priests' portion of the oblation. This means in that part of the Holy Land which should be first redeemed unto God by the

grace and gift of His spirit, manifested with power therein at Messiah's coming,—when associated in the days of His humiliation, with a Jewish mission of God to all nations. This was to begin with the kingdom of Jewish nationality at Jerusalem, though of a *spiritual* character, which should have neither form or comeliness to be desired by the national will, under its prejudiced interpretation of some prophecies respecting the “signs of the times” of Messiah's coming,—whilst neglecting the evidence of others (as for instance Isaiah liii, liv, with Dan. xi, 7, and Zech. xiii, 7-9, in its relation to the seventy weeks' prediction of Dan. ix) in correction of their error.

Thus, the cleaving of the Mount of Olives in the midst thereof, (in the days when Messiah should stand thereon) toward the east and toward the west, leaving “*a very great valley*” between, and causing *half* of the mountain to remove toward the north, and *half* of it toward the south, is spoken figuratively of the mountain of the Lord's House at Jerusalem, according to the usage of the word in Zech. iv, 7.

The meaning, therefore, will be this,—in that day the kingdom of God's people shall be divided against itself on the subject of Jewish prophecy in its description of the characteristics and the times of Messiah's coming.

Some shall be able to discern no other oblation of the land unto God, by the influence of a Jewish priest (and thereby made the possession of the priesthood, and the place of God's sanctuary seen amongst his people) elsewhere in the promised land than at Jerusalem, towards the south thereof. But others, in the day of Messiah's advent, as commencing with a mission to the fishermen around the Lake of Genesereth, towards the north, according to this typical prediction of Ezekiel, shall behold the great power of God blessing that mission of peace; and, worshipping the Messiah thus seen by themselves, under circumstances having neither form or comeliness to be desired by the southern faction of the nation, shall say, “We will go with you, for we have heard that God is with you.” Zech. viii, 23.

Thus Israel's first entrance into the promised land in the days of Joshua was to be commemorated by a typical instruction, foreshadowing from the beginning the time and circumstances of the end appointed over the typical dispensation of Moses. The days should be known as those wherein God should raise up to the nation

another prophet like unto Moses, *i.e.*, under like demonstration of the power of the Spirit of God with him, and from among their brethren, *being also a Jew*, Deut. xviii, 18-20, with Ezra ii, 63, Nehem. vii, 65, and Hosea ix, 3, with Ezek. xliv, 23, as interpreting Haggai ii, 10-20. By him the curse of the law, then pronounced by half of the nation assembled on Mount Ebal in the north, should be executed on the blinded of Israel, and the blessing pronounced by the other half, assembled on Mount Gerizim in the south, should be realised over an election of all the tribes, redeemed as it were from death unto life. But that redemption was only to be effected by Messiah's self sacrifice, Isaiah liii, 8, 12, with Ezek. xxxvii, 11-28, in the day of his humiliation, that he might re-establish the kingdom on its eternal foundation of Abraham's faith, as the kingdom of *his risen spirit* at his resurrection in the power of the Holy Ghost for judgment on the world, beginning at Jerusalem. Jerem. xxiii, 20, xxv, 29, Joel ii, 2, and Dan. ix, 24-27, with Dan. xi, xii.

This cleaving of the mountain of the Lord's house towards the east and towards the west, and leaving a *very great valley* between, when half of the mountain should remove towards the north, and half thereof towards the south, does therefore represent the times of Zechariah's prediction, as the same with those referred to in the wars between the kings of the north and of the south in Daniel xi. It also proves that reference is made therein to the northern and southern factions of the Jewish nation. These continued to exist (as Greek-Syrian and Greek-Egyptian factions) long after the cleansing of the sanctuary by the Maccabees, in the days of Antiochus Epiphanes. In similar form the typical and temporal kingdom was divided against itself, to the perpetual desolation thereof, in Messiah's days, even as in the days when the divided kingdoms of Judah and Israel were continually at war with each other, the one in the north, and the other in the south.

The *very great valley* between typifies the very extensive influence for good to the contrite and humble spirit in this day of the Lord's visitation on Jerusalem, for redemption of the holy mountain of his house, Is. lvii, 13-16, from the violence of conflicting factions of the temporal kingdom divided against itself, and yet, for a time, leagued in both factions (*viz.*, the Syrian and Egyptian, as when the power of both was absorbed in that of the latter-day apostacy, against Messiah's mission. Compare Zech. xi, 3, with Isaiah xix,

23-25, xxvii, 13) "against the Lord and his anointed," Psalm ii, 1, 2.

The imagery of the very great valley, extending east and west, recalls to mind the typical teaching designed from the circumstances of the locality in which the tribes were to assemble themselves, half on Mount Ebal, and half on Mount Gerizim. For the waters flow westward to the Mediterranean, and eastward to the Jordan, from the water summit on which the city of Shechem stands between the two mountains. But the valley of that first and typical instruction was small, whereas this (which should represent the spiritual effects of Messiah's mission to the nation) should be very great.—Isaiah liv, 10.

But to return to the allotments of the twelve tribes in their relation to "the Holy Oblation" as described in Ezekiel's typical prophecy. These were so ordered that the oblation should be nearly in the centre, seven of the tribes being ranged to the north, and five to the south thereof.

As each allotment was ten thousand reeds in length, reckoned from north to south, according to the limitation of the oblations for the priests and Levites, when measured in that direction, we have, for the whole extent of the land to be thus portioned out, fourteen times ten thousand reeds, increased by the five thousand reeds appointed for the city and its possessions.

Though, for the convenience of round numbers, I have, in marking off the place of the oblation on the map, estimated the twenty-five thousand square reeds as fifty square miles, that reckoning is rather over the mark; for ten thousand reeds do not make twenty miles, though more than nineteen miles. If, therefore, we estimate the allotments to the twelve tribes, and the oblations of the priests and Levites, altogether as fourteen times nineteen miles, we have two hundred and sixty-six miles.

To these, for the five thousand allotted to the city and its possessions, and representing half of one of the other allotments (or nine and a half miles) add ten miles, to keep round numbers. The result is, from north to south we have a measurement of two hundred and seventy-six miles. Also between Hamath, on the north, at latitude $35^{\circ} 1'$, Eton Atlas, and En-Mishpat in the south, latitude $30^{\circ} 0'$ (assuming that to be meant in the reference to the waters of strife, or Kadesh Meribah, Ezek. xlvii, 19) there is an interval of four degrees latitude, or about four times sixty-

nine, making two hundred and seventy-six miles. The degrees of latitude lengthen, however, as those of longitude shorten, towards the poles.

But whatever Kadesh is taken as a starting place for the southern boundary—if the fourteen allotments were to be of equal measurement in the direction from north to south, with five below and seven above the oblation of twenty-five thousand square reeds, there is no margin left for any large error.

Inferences hastily drawn from assigning to any of its parts a particular spot (as for the typical site of the city) might easily be set aside by a slight variation of measurements ; but in constructing a plan of the oblation faithfully from the text of scripture, I do not see how any ingenuity can nullify its typical reference to the events of Christ's ministry, and to his numbering amongst his apostles fishermen from the Sea of Galilee or Lake of Genesereth, requiring them to forsake their employment and follow him, and he would make them henceforth fishers of men.

In conformity with what is here said, Ezra (ii, 63), and Nehemiah (vii, 65) had forewarned the nation, in the early days of Israel's return, " That they should not eat of the most holy things till there stood up a priest with Urim and Thummim," for guiding them perfectly into the ways of light and truth. It is also admitted by the Jews that their own recognised high priest at Jerusalem did not possess the oracular gift of Urim and Thummim, nor was the luminous glory, called the Shechinah, ever manifested in the second temple as in the first, 2 Chron. v, 13, 14.

We, as Christians, affirm that the prediction of Joel respecting the manifestation of the Holy Ghost over all flesh, *i. e.*, over Jew and Gentile equally (which was to characterise Messiah's advent—to establish God's new and everlasting covenant with Israel, by which the first covenant of the Mosaic or typical dispensation was to be superseded, under exaction of the curse predicted from the beginning against the violation thereof, Deut. xxvii, xxviii, with Levit. xxvi), had its fulfilment over an election of the Jewish nation in the events of the apostolic age. Also that the grace and gift of the Holy Ghost, as identified with the Christian mission, in its prophetic relation to the first or Jewish mission of the twelve tribes of Israel, represent the predicted blessing of Urim and Thummim, being to all who live righteously in this spirit of the second covenant as a divine oracle of perfect and truthful light.

Thus, in regard to the chronology of Jewish history, and its relation to the records of Jewish prophecy, that the teaching of God's word might never, with lasting effect, be materially falsified by any carelessness or corrupt design of man, God has provided a standard of typical times in the sacred text of his own predictions, whereby the errors incidental to human agency might in course of time be truly seen and corrected, under confirmation of historically recorded facts.

The Jews have nothing but traditional prejudice to set against this. If, therefore, they would study their own Scriptures, apart from their rabbinical traditions, the strength of Jewish prejudice against Christianity would decrease with the increase of years numbered over the Christian mission. For, notwithstanding the vast lapse of nearly 1800 years, they cannot exhibit any other reasonable pretension to the verification of the sure word of prophecy given to themselves of old, and declaring that the glory of God's people Israel should become also the light of the Gentile world from the date of the captivity in Babylon. Yet they must admit it was predicted that, in the days of the restored kingdom, the salvation of God should be revealed unto all flesh, through the sufferings of Messiah and his people for the destruction of the power of the mystic Babylon, in the times of the fourth kingdom from the date of the captivity, Is. xiv, 29-32 ; xxx, 33 ; xxxi, 9.

EXPLANATORY NOTES ON THE GROUND PLAN,
 DESIGNED TO ILLUSTRATE THE VISION OF EZEKIEL RESPECTING THE TEMPLE
 OF THE NEW JERUSALEM IN MESSIAH'S DAY.

The Measurement of the Gateways.

THESE were fifty cubits *in length* “from the face of the gate of the entrance” (i.e., from the face of the *outer* gates to the north, to the south, and to the east), “unto the face of the porch of the inner gate.”

The fifty cubits being measured *up to* the boundary wall of the inner court, include only the outer threshold (Ezek. xl, 6, 15).

Similarly when the dimensions of the gates were taken from the inner court up to the face of the porch of the boundary-wall of the outer court. Thus the three chambers on the sides of the gateways are the same, though viewed and measured at first from the gates of the outer court, and afterwards in their relation to the gates of the inner court. By three chambers we must understand chambers standing three in a row. There is nothing in the text to prevent their being built in three stories, like those on the upper pavement of the separate place towards the west, and those on the lower pavement of the inner court or separate place towards the east.

The word chamber seems to be at times used here for a row or series of chambers, and the word gate, in like manner, for gates.

The openings left to mark the doorways of the little chambers shew how the twenty-five cubits of *breadth*, measured from door to door across the roof, are to be estimated. All the outer gates followed the measurement of the outer gate towards the east, and all the gates of the inner court followed the measurement of the inner gate towards the north. By the *lower* gate or gates, I apprehend, are meant the gates of the lower pavement in the inner court, and therefore the *inner* gates.

When, in v. 11, the *length* of the outer east gate (and therefore of the rest) is called thirteen cubits, though elsewhere reckoned fifty cubits, it is clear that the Hebrew word rendered *length* by us had a meaning beyond that restricted by ourselves to the word ; in short, that it implies the extent of a measurement which may be taken in *two* directions, and not necessarily confined to one, as in opposition

to the idea of *breadth* with us. “*Orek*” means *extent*, and is here applied to the *passage-way* of the gate, as fifty by thirteen cubits between the little chambers, reduced to fifty by ten cubits for the entry of the gates. That the measurement of the thirteen cubits is to be thus estimated may be shewn thus:—From the twenty-five cubits for the whole width of the gateway deduct the twelve cubits for the side chambers, and the remaining thirteen cubits will be the extent of *passage-way* between the chambers. The *garul*, or border of one cubit in front of the chambers, will most probably be (as conjectured by the late Professor Lee) a *frieze*, extending along the front or door side of the chambers from the posts of the porches of the *outer* gates to the posts of the porches of the *inner* gates.

Again, when the porches are at one time measured as six cubits, and at another as eight cubits, with posts of two cubits, I at first thought the eight cubits were another expression for the six and two cubits. But that would place the two cubits of the posts against the side walls of the chambers, and reduce the area of the porch, which was inward, to a measurement of six by four cubits. For these reasons, I have now placed the posts of the porch outside, leaving an area of eight by six cubits for each porch.

The fifty cubits of length for the gates may be verified thus:—

The two porches <i>lengthwise</i> , being twice 8 or.....	16 cubits.
The three chambers, being 3 times 6 or.....	18 “
The two spaces, of 5 cubits each, between the chambers, or... 10	“
One threshold.....	6 “
	—
	50 “

The “posts of threescore cubits, (attached) even unto the post of the court round about the gate” or gates (v. 14).

These Professor Lee considers to have been “*friezes*,” meaning perhaps “friezes inclusive of their supports,” whether pillars extending from the ground or mere projections from the wall, called *ramps*, according to the meaning of the word “*ailim*.”

Their position was fronting the steps of the outer gates, and their extent sixty cubits in all, or thirty cubits on each side of the gate.

The “arches of twenty-five cubits long by five cubits broad.” These were attached to all the gates of the *inner* court, but so as to face the *outer* court, meaning thereby the outer court for the people, not that of the priests on the upper pavement of the priests’ court.

By twenty-five cubits *round about*, I understand twenty-five cubits in all, or as extending along twelve and a half cubits on each side of the gates. These, therefore, with the twenty-five cubits of width from door to door, measured across the roof of the chambers, make fifty cubits of *breadth* in all, as stated in xlii, 2. Thus, when the inner gates are represented as standing before the length of one hundred cubits, reference is made to the dimensions of the inner court as one hundred cubits square, inclusive of its boundary walls.

By arches here I agree with Professor Lee that we should understand something in harmony with the characteristic meaning of the word as spoken of *sheds* or *porches*. Possibly our word colonnade will fairly represent it, as being a sort of outer porch. I have consequently thus represented the “*arches*” on the plan.

Position of the North and South Gates.

These were before the separate place towards the west, and fronting the wall of fifty cubits, which was before the chambers, and before galleries on the upper pavement of the outer court for the priests (lii, 7, 8). This outer court for the priests was so called from its relation to the Temple with its *inner court*, or the Holy of Holies (xlii, 3).

“The building that was before *the separate place, at the end toward the west*” (Ezek. xli, 12).

This was seventy cubits *broad*; and the wall of the building was five cubits thick round about, and the *length* thereof ninety cubits. The *breadth* of the seventy cubits is to be reckoned thus:—

Twice 5 cubits for the <i>two outer walls</i> , of 50 by 5 cubits each...10 cubits.	
Twice 10 cubits for the <i>way</i> , of 10 cubits <i>inward</i> on each side...20	✓
Twice 4 cubits for the <i>width</i> of the side chambers	8
Twice 6 cubits for the <i>two side walls</i> of the temple.....	12
The temple <i>in width</i>	20
	—
	70
	✓

The ninety cubits of *length* have reference to the whole *interior* measurement of the court of the priests as ninety cubits across between its northern and southern boundary walls. But that part towards the west which was occupied by the temple, with the buildings of the upper pavement, only extended over seventy cubits. This is called its *breadth* perhaps as being the shorter of the two measurements, but taken in the same direction, or because the longer

measurement would represent *the whole interior extent* of the court in length and breadth, whilst the shorter measurement had the limitation of seventy cubits in one direction.

The simplicity of so ancient a language, in its representation of length and breadth, does not represent those ideas with the same precision as our own. Thus Mant quotes the interpretation of *height* for *length* in Ezek. xl, 11, whilst Lee and Gesenius cite many passages in which “*rochev*” means *expanses* or *spaciousness*, comprehending the length and breadth of an object, as the extent of the Holy Land (Exod. iii, 8, Nehem. ix, 35), and the circumference of a drinking cup (Ezek. xxiii, 32).

“The breadth of the face of the house and of *the separate place towards the east*” (Ezek. xli, 14).

This was one hundred cubits, viz. from north to south at the east end of the house. The court was one hundred cubits in breadth, even as from north to south, at the west end of the house. For the reference to the porches of the *court* (not porch of the *house*) as across from porch to porch between the north and south gates, shews the direction in which the measurements of v. 13–16 are to be taken. The meaning is, the separate place towards the east was equal in extent to that towards the west. Thus of the chambers which were in the thickness of the wall of the *court* towards the east (and therefore on the lower pavement of the inner court of the priests, not the *inner* court of xlvi, 3, wherein the Holy of Holies is meant), are in v. 11 represented as having “the way before them like the appearance of the chambers which were toward the north, as long as they and as broad as they,”—viz., as the chambers on the upper pavement of the separate place towards the west. These are described in the particulars given of the inner north gate, and its relation to the separate place towards the west.

I have therefore (in accordance with this description of the separate place towards the east, and the chambers thereof, which were in the thickness of the wall of the court, and called chambers of the inner court (xlvi, 13–15), as built upon the *lower* pavement, which was the pavement of the inner court), represented the side chambers as three stories high, with outer galleries to the upper stories. The inward projection of these rested on a double colonnade, called *the pillars of the court* (v. 6); whereas the upper side chambers of the separated place towards the west projected over the foundations of the wall of the house, but had not hold in the wall of the house.

"The wideness of twenty cubits between the chambers *round about the house*, on every side" (xli, 10).

The width of the house as twenty cubits leaves no difficulty about the north and south side chambers of the upper pavement. These, as limited to the length of fifty cubits, could only extend to twelve chambers, each of four cubits in breadth, on either side. But allowing space for the winding stairs, there would possibly be only eleven on each side, and eight at the west end, to make up the number of thirty in all. These eight at the west end would have a limitation of twenty cubits before them, from their relation to the Holy of Holies. This does not apply to the east end, for there the chambers were in the thickness of the wall of the court, and not close round the house.

That the molten sea, or the bath of molten brass for the priests to wash in, was placed on "the right side of the east end of the court, over against the south," is clear from 2 Chron. iv, 9, 10.

"The altar that was before the house" (xl, 47) means at the *north side* of the house, and outside the porch of the house. For by actual measurement the east end of the house extended unto the eastern boundary-wall of the court; so there was no room for the altar to be placed before the house in that sense; and its position by the porch of the inner east gate is sufficiently indicated in Ezek. xlvi, 2. This arrangement (which harmonises with all the other measurements, as shewn on the plan) gives a perfectly consistent interpretation to Joel ii, 17, Ezek. viii, 16, and Matt. xxiii, 35, compared with Exod. xl, 6.

The ten bases or tables, and the lavers supported by them (five on each side of the temple, as described 2 Chron. iv, 8), with the typically-appointed furniture for the temple in its outer and inner courts, need no remark on the notice thereof in the plan as copied, in this respect, from that of Professor Lee at the end of his *Hebrew Lexicon*.

Also for the tables within and outside the porches of the inner gates, reference need only be made to Ezek. xl, 39-44.

The boiling places of the Levites in the four corners of the outer court, and those for the priests at the west end of the inner court, are represented on the plan as described in Ezek. xlvi, 19-24.

The chief observation remaining to be made is to shew that the language of Ezek. xli, 7 is consistent with that of xlii, 5, 6, compared with 1 Kings vi, 5-11,—viz., that there could be "an en-

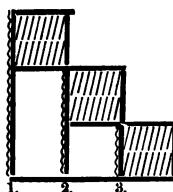
larging and winding about *still upward* to the side chambers," and yet that "the upper chambers were *shorter*," meaning *narrower* or *straitened* (xlii, 6), "for the galleries were higher than these" (viz.), "than the lower, and than the middlemost of the building. For they were in three stories, but had not pillars as the pillars of the courts: therefore the building was straitened more than the lowest and middlemost from the ground."

In the measurement given of Solomon's temple in 1 Kings vi, 6, "The nethermost chamber was five cubits broad, and the middle was six cubits broad, and the third was seven cubits broad: for without in the wall of the house he made narrowed *rests* round about, that the beams should not be fastened in the *walls of the house*." Thus the description of Solomon's temple corresponds here, as otherwise, in character to the vision of Ezekiel, though slightly varying in the measurement of its parts, for in Ezekiel's vision every side chamber was only four cubits (xli, 6) broad. This, with six cubits for the wall of the house (xli, 5), made a foundation of ten cubits in width. The division of these, however, varied when the foundations of the side chambers were enlarged by extending inward, so to cover, in part, the foundations of the wall of the house as they rose upward. For if the whole breadth of the foundation of the side chambers and the wall of the house was ten cubits, it follows that when "the foundations of the side chambers" (i.e., inclusive of their galleries), "were a full reed of six great cubits" (xli, 8), the thickness of the wall of the house *at that height* must have been reduced to four cubits, which was the breadth of the side chamber on the ground floor.

This may perhaps be best illustrated under the form of an arithmetical diagram, thus:—

	Foundation of Side Chambers.			Wall of House.	
	6 or			4	
Third floor....	1	1	4		Space over lower gallery one cubit, upper gallery one cubit, side chambers four cubits, and reduced wall of the house four cubits.
Second floor..	1	4	5		Outer gallery one cubit, side chambers four cubits, and wall of house five cubits.
Ground floor	4	1	5		Chambers on the ground floor (xli, 6) and way of one cubit (xli, 4), reducing the wall of the house from six to five cubits (xli, 5) on the ground floor.
	Side chambers.	or 6		Wall of house.	

Diagram for the chambers in the thickness of the wall of the court in the separate place towards the east, and extending inward over the pillars of the court as the support of their upper stories.



This diagram will perhaps illustrate the three rows of hewed stone and cedar beams of 1 Kings vi, 10, compared with verse 36, and 2 Chron. iv, 9.

N.B.—The “six cubits broad,” &c., “which was the breadth of the tabernacle,” as stated xli, 1, requires some qualification of the sense in which the words are used. If six measurements of their respective standards be meant, there is no difficulty. But the standard of width for the tabernacle was six *boards*, each measuring one and a half cubits, not *one* cubit only.

Note also the court of the tabernacle was one hundred by fifty cubits. This measurement corresponds exactly with that of the separate places, both towards the east and towards the west, in the vision of Ezekiel’s temple.

The flow of the waters of the river of life from this temple of Ezekiel’s vision was eastward, xlvi, 1, 2, or from under the threshold of the east gate—*i.e.*, on the right or north side of the house, and at the south side of the altar. But Zechariah tells us that the earthquake of Messiah’s day should be like that of Uzziah’s (meaning perhaps a political earthquake (Haggai ii, 6, 21–22, Joel iii, 16), convulsing both the temporal kingdom of Jewish nationality and the kingdoms of the heathen world), causing the Mount of Olives to cleave towards the east and towards the west, and to remove itself half towards the north and half towards the south.

Between the two mountains thus formed out of one a very great valley was to be left (compare Joel iii, 12–15), extending from east to west. Also the waters of the river of life were to go forth from Jerusalem, half of them towards the former or eastern sea, and half of them towards the hinder or western sea. In summer and in winter shall it be—*i.e.*, from the first-fruits of the harvest, in its relation to the seven typical months of Ezekiel’s prophecy (Ezek. xxxix, 12–15). But these were (in their latter-day reference) numbered from the second to the ninth month in the latter days, by comparison of Amos viii, 1, 2, with Haggai ii, 18, 19, and Ezra iii, 8.

Notes on the Altar for the Burnt-Offering (Ezek. xliii, 13–18.)

The opening for the fire-place will serve to shew—

- a a a The one cubit of *depth* for the bottom, and of *breadth* or *thickness* for the sides of the CHAQUE or bosom of the mizbaach, *i.e.*, of the altar, in its especial relation to the frame-work which supported the grating whereon the victim to be offered up was burned. This grating was lifted in and out by four rings in the four corners thereof. The “*chaque*” of verses 13, 14, 17, in the original, is rendered “*bottom*” in our translation. Its thickness is measured as that of one cubit in two directions; which must mean in depth at the bottom, and in breadth at the sides. It was no doubt called the *bosom*, from receiving thereon the grating upon which the victim was burned.
- b The one cubit of thickness for the *greater* (meaning the *higher*) settle, which, together with the *lesser* (or *lower*) settle, measured four cubits in height from the ground. The *lesser*, or lower, *settle* was the largest in its area, for it measured fourteen square cubits (v. 17), and was bevelled in the border thereof to half a cubit. This is marked *c e e e*.
- c Marks the one cubit in thickness of the *lesser settle*.
- d “The *higher place* of the altar” (v. 13). This, in the original, is called its *gav* or *back*, by a common figure of speech often applied to the ridge of a mountain. Thus, even here, the mizbaach, within this *gav*, whence arose the four horns in the four corners thereof, is, in the original, *distinctively characterized* (*i.e.*, apart from the settles by which it was surrounded) as the “*Hor-El*,” or “*God’s mount*,” of the altar. Thus the word “*altar*” in our translation represents two distinct words of the original text, *viz.*, the “*mizbaach*” and the “*Hor-El*.”

For this reason I have ventured to subjoin a paraphrased translation of the text.

- v. 13. And these are the measures of the *altar* (*viz.*, of the mizbaach, as designating *the place prepared for the victim*, or the medium of the sacrificial worship) by cubits, a cubit (measuring in this case, as in xl, 5, and as the *great* cubit of xli, 8) a cubit and a hand-breadth. Even the bottom (or *bosom* of the mizbaach) shall be a cubit, and the breadth (or *thickness of its sides*) a cubit, and the border along the edge (or *lip*) round about shall be one span; and this shall be the *higher place* (*gav* or *back*) of the altar (mizbaach.)
- v. 14. And from the bottom (or from that part of the *bosom* of the altar which rested) upon the ground to the lower settle shall be two cubits, and the breadth (or *thickness of its sides*) one cubit; and from the *lesser settle* even to the *greater settle* (meaning the

amount of their joint measurement from the ground) shall be four cubits, and the breadth (or thickness of its sides) one cubit.

- v. 15. So the altar, (הַרְאֵל) the “*Hor-El*,” or “*God's mount*,” designating the exaltation of God as the object of this sacrificial worship,) shall be four cubits; and from the altar (the “*Hor-El*”) and upwards shall be four horns.
- v. 16. And the altar, (the “*Hor-El*,” here written הַרְאֵל, and read הַרְאֵל) shall be twelve cubits long by twelve cubits in breadth, square in its four squares.
- v. 17. And the settle, (viz., the lower and lesser in height,) shall be fourteen cubits long by fourteen cubits broad in its four squares; and the border about it shall be half a cubit; and the bottom, (the “*chaque*,” or *bosom*, as that of the mizbaach in verses 13, 14,) shall be a cubit on all sides; and the *goings up thereof*, (meaning for the high priest and his attendants, as often as they shall approach it for sacrificial purposes,) shall be facing the east.

N.B.—It must not be here assumed that the ascent was *by steps*; as if “*goings up*” in the plural could have no other meaning than steps. Besides, the use of singular for plural, and inversely, in Hebrew, the plural form, “*his goings up*,” may only have reference to the oft repeated approaches of the high priest and his attendants, and mean that they should *never* draw nigh to the altar for sacrificial purposes but on the east side.

The translation of steps implies a revocation of the command in Exod. xx, 26; yet we have no authority for assuming anything of the kind.

The mizbaach, within the two settles, is, by contrast, measured off as twelve cubits square, by one cubit in the thickness of its sides, except in the higher place thereof, where it was reduced to a span, (v. 13.) This, moreover, was accounted the most holy part of the whole structure, and called the Mount of God: possibly, as bearing on high man's sacrifices to God. Similarly, in the relation of God's sanctuary to the whole oblation, as situated in the priest's portion, at the top, or in the north thereof, it was said (v. 12)—“This is the law of the house; *upon the top of the mountain*, the whole limit thereof round about shall be most holy. Behold this is the law of the house.” The verification of this is, I believe, to be looked for in the elevation of Christ and the twelve Apostles above that election which was first saved out of all Israel on the day of Pentecost (ii, 5)—when the mission was enlarged to include the Gentile world. For all these were to be *preeminently* numbered with the spirits of the just made perfect in heaven, as enumerated in Heb. xi, 39, 40; and accounted the first-fruits of Christ's resurrection glory (Rev. xiv, 1) in that kingdom of the world's regeneration (Matt. xix, 28), which represents the restoration of the kingdom to Israel by the gift of the Holy Ghost (Matt. xxviii, 19, 20, with Acts i, 4-9.) This, therefore, is the kingdom of God's new and eternal covenant with the seed of Abraham; the everlasting foundations of which were laid under the events of the Apostolic age. It commenced, therefore, as predicted, in the days of that *fourth* typical combination of the twelve tribes of Israel with the kingdoms of the Gentile world; which, according to the predictions of Daniel, was

to have its dominion superseded by that of Messiah's spiritual kingdom, whereas Messiah's kingdom should have no end. Thus the kingdom, as restored to Israel, was that of the world's regeneration, unto the development of a new heavens and new earth; viz., a new and spiritual worship of God (John iv, 21-25), reclaiming the Gentile world and the unbelieving of a merely nominal Israel from a policy of violence and wrong to one of righteousness and peace, established on earth as in heaven.---(2 Peter iii, 7-17; with 1 Peter iv, 6-18, interpreted by Matt. xxiv, 14, and Rom. x, 18.)

St Paul evidently regarded the establishment of Christ's kingdom, through the gospel mission, and by the events of the Apostolic age, as consummating the predicted restoration of the kingdom to Israel, by the gift of the Holy Ghost, in confirmation of God's new covenant with the seed of Abraham, when he said,—" But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. See that ye refuse not him that speaketh: for if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven; whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore, we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire." (Heb. xii, 22-29).

THE TYPICAL TIMES OF JEWISH PROPHECY.

THE chronology of Jewish Prophecy is that of a typical instruction, having both retrospective reference to historic records, and prophetic to events *then* future.

Thus prophecy means teaching rather than foretelling. Its predictive character is often expressed only in general terms as an incidental circumstance of the conditions annexed to man's acceptance or rejection of the instruction.

Its typical enumeration of days may perhaps in other cases (as expressly in Ezek. iv, 5-6) have to be interpreted of years, to shew, under a more extensive exemplification, a wider historical range of the evil typically illustrated before the Jewish nation, under limitation of the prophetic instruction to days, *viz.* ; three hundred and ninety, and forty, also as one thousand two hundred and sixty, one thousand two hundred and ninety, one thousand three hundred and thirty-five, and two thousand three hundred days. Similarly, the seventy weeks of Daniel's prophecy may be numbered as four hundred and ninety typical days. Thus, the four months ten days, or a hundred and thirty days from the Pentecost to the Feast of Tabernacles, in the year that Babylon was taken, with three hundred and sixty days, or one typical year, to the anniversary of the Feast of Tabernacles in the year of Israel's return by permission of Cyrus, as predicted, Isaiah xliv, 24, make four hundred and ninety typical days, or seventy prophetic weeks. These may be diversely illustrated as years. For they may mean as there were four hundred and ninety years numbered over the Canaanite, between the exodus of Israel out of Egypt, and the beginning of Israel's millennial glory (as dated from the dedication of the first temple), so should there be a like period of four hundred and ninety years numbered over the latter-day kingdom from the time that the dominion of the *fourth* king of Persia should begin to be broken down by the rising power of Greece, Dan. xi, 2. But that of Greece was in its turn to come to an end, when dividing the people of God, or the kingdom of Israel against itself, in the wars between the kings of the north and of the south.

The seventy weeks of this prophecy may also be interpreted to mean seventy anniversaries of the Feast of Tabernacles. These would mark the relation of Israel's captivity in Babylon for seventy years to the predicted ingathering of the Gentiles into one fold with Israel spiritually, as the object designed of God therein, for good to Israel and to Babylon, Jerem. xxiv, 5.

Thus, at the time of the end appointed over this prophetic vision, we have a like term of seventy years between the incarnation of Christ and the destruction of Jerusalem by Titus—consummating the judgment predicted thereon, as that of the mystic Babylon, Isaiah xiv, &c. &c.

But the seventy weeks' prophecy thus interpreted as seventy anniversaries of the Feast of Tabernacles, may be considered as seventy years typified in days, by Haggai's remarkable prophecy, extending the first appointed times for the ingathering of the Jewish harvest, by seventy days from fifteenth of seventh month, to twenty-fifth of ninth month, Haggai ii, 15-20. For the years of the Babylonian captivity seem to be memorialized therein, until the time appointed for consummating, by the gift of the Holy Ghost, the term of Israel's predicted bondage in the Jerusalem which then was, Galat. iv, 25, to the power of the spirit of the world, John xii, 31, 32; Heb. ii, 14.

This inquiry into the typical times of Jewish prophecy has been elaborately followed out in the Symbolic Chronometer of Jewish Prophecy, published in 1855 by Simpkin & Co., London, and Marsh, York, under the titles of the Key of David, and the Christian's Bible Companion. A revised and abridged form of that Chronometer, in four tables, with a brief and practical comment on the Book of Revelation, is now passing through the press, in further illustration of this subject.

Jewish prophecy was given to explain, in the spirit of its meaning, the typical and mystical teaching of the Levitical Law, in a form that the "signs" of the appointed end could only be recognised by the faithful. For they were signs only of spiritual discernment.

The final object of Jewish prophecy (whatever might be the incidental occasion of any particular prediction, 2 Peter i, 20), was to prepare the hearts of the faithful for the setting up of Messiah's kingdom. For that was ordained to be the kingdom of God's glorious and eternal presence among the spiritual Israel of

Abraham's seed, made, by a manifestation of the Holy Ghost, over *all* flesh, (i.e., over the Gentiles as over Israel); the light also of the Gentile world, Luke ii, 29-33.

The progress of events under which the typical teaching of Levitical ordinances should be finally superseded by the gift of the Holy Ghost, might (and I believe did) afford more than one, or even two historic illustrations before the fulfilment was realised with final effect over the Jewish nation. For *virtually*, the sacrifice and oblation ceased at the Passover of Christ's Crucifixion, *though not in ceremonial form until the destruction of Jerusalem* by Titus.

Such is an essential feature of typical prophecy. Though the object of the prophecy is one, the steps of progress through which that object is to be ultimately realised may extend over many historic illustrations of the typical prediction. For the salvation of Jew and Gentile in the fulness of the prediction (though spiritually realised over an election of *all* Israel in the Apostolic age), ever remains in progress of its accomplishment under an eternal judgment on the world—bringing evil to “a perpetual end”—under limitation thereof (when not otherwise overruled in mercy), by the ordinance of natural death. Thus, mortality is continuously being swallowed up in life over all flesh, for the regeneration of man, spiritually, on earth as in heaven, Matt. vi, 10; xix, 28; John iii, 3.

As St Paul, Heb. xi, 4, said of Abel and his offering, so we may say of Moses, in regard to the typical law of God's first covenant with the seed of Abraham, “though dead, yet he speaketh.”

For the spiritual teaching of the “everlasting gospel” represents the typical teaching of divine ordinances pertaining to a wordly sanctuary, Heb. ix, 1, as realised with spiritual and everlasting effect, or stereotyped, as it were, in the “gospel of the kingdom.” By this is meant the kingdom as restored to Israel by the gift of the Holy Ghost, Acts i, 6-9, in confirmation of the new and eternal covenant with the seed of Abraham, Jerem. xxxi, 31-37; xxxiii, 19-26; under which the kingdom was to have an extension of its glory by the ingathering of the Gentiles to a like hope with Israel therein. The restoration of the kingdom, therefore, was established on the eternal foundation of the predicted blessing to all flesh only through the gospel mission of Christ and his Apostles, though it commenced in the days of Cyrus, as predicted Isaiah xliv, 28.

Hence, under the events of the Apostolic age, the kingdom was redeemed, in the power of the Holy Ghost, from the violence of Jewish exclusiveness and prejudice (Matt. xi, 12, 1 Cor. xv, 24), to be made the Kingdom of God amongst men, through a manifestation of His Spirit over all flesh, and to be thus, for ever, the kingdom of the world's regeneration (Matt. xix, 28).

Thus, as Christ said, his kingdom is not of this world, though the kingdom of man's spiritual communion with God, and representing the bliss of Paradise, restored to the faithful amongst all the families of man, without any locally circumscribed limitation of its power.

Hence the importance of attending to the late Professors Lee's distinction between specific and general prophecy will be obvious. For specific prophecy was Jewish, and had its fulfilment under the events of the Apostolic age, but general prophecy, or gospel teaching, is ever only under progress towards the final accomplishment of its predicted results, the consummation of which is to be fully realised only in heaven, through the death of man's mortal body. Their distinct characteristics may be thus briefly illustrated :

Specific prophecy foretold the signs of the times of Messiah's coming to the Jewish nation, for a manifestation of the Holy Ghost, with power over an election thereof, that the world might be saved through the instrumentality of their mission, Dan. xii, 7 ; with Zech. xiii, 7 ; and Matt. xxvi, 31 ; xxviii, 19 ; qualified by Acts i, 4-9 ; ii, 5-41.

This object of specific prophecy was realised over the Jewish church under those events of the Apostolic age by which spiritual and eternal effect was then given in the gospel of Christ to the typical teaching of Mosaic ordinances.

The cessation of this typical teaching (in its relation to the appointed end, limited over God's first covenant with the seed of Abraham, as a covenant of works, whereby they could not live) is the end of time, Rev. x, 7. Also the end of the world of typical prophecy, Heb. ix, 26 ; Matt. xxiv, 14.

General prophecy is gospel teaching. This commenced under the events of the Apostolic age, and is to have everlasting effect. Thus the teaching of the gospel is represented as an everlasting instruction, Rev. xiv, 6 ; as the gospel of the grace of God, Acts xx, 24 ; or of God manifested in the flesh by the "spirit of holiness," Rom. i, 1-7, and, 16, "the power of God unto salvation."

It represents the predicted manifestation of the Holy Ghost over all flesh (*i. e.*, over Jew and Gentile alike), as that "everlasting righteousness" which was to be brought in contemporaneously with the end of the seventy weeks prophecy, in the relation thereof to the end of (typical and prophetic) time, at the sounding of the seventh trumpet, Rev. x, 7 ; Dan. ix, 24-27.

This is a prophesying which will never cease whilst the word of God shall have to endure the contradiction of sinners on earth. By God's eternal ordinances

As the end of the old world, coincident with the spiritual regeneration thereof, 2 Peter iii, 7-14 ; Matt. xix, 28. The sign appointed was the sound of the seventh trump, in its relation to that resurrection of the dead, of which our Saviour said, John v, 25, "The hour is coming, and now is, when the dead shall hear the voice of the son of God, and they that hear shall live," Rev. x, 7 ; xi, 15-19.

of day and night, it shall not be fully accomplished until realised with eternal effect at the dissolution of this mortal body, and therefore spiritually in the heaven of heavens, where there is no night, Rev. xxi, 25. Thus, even on earth, the night of spiritual darkness has passed away from those brought nigh unto God by the gift of the Holy Ghost, sanctifying their hearts unto the salvation of God in Christ, 1 John ii, 8 ; with 1 Thess. v, 5 ; fulfilling the prediction of Zech. xiv, 6, 7 ; compared with Dan. viii, 14 ; xii, 11, 12.

Instead, therefore, of rejecting the evidence of chronology in confirmation of the typical teaching of Jewish prophecy under illustration of historic records, because the chronology of the Jews differs in some respects materially from our own (as if authorised therefrom to draw no other conclusion than that neither is to be trusted), let us be thankful that there is by incorporation with the text of Scripture, a typical teaching of the prophetic times, by which we may be guided aright to verify from Scripture the signs of the times of Messiah's advent. For these were to be signs of spiritual discernment, which the faithful of God's people should not fail to understand at the time of the appointed end—Jerem. xxiii, 20 ; 1 Thess. v, 4-5 ; 2 Thess. ii, 1-3, though that "end" should come upon the blinded of Israel, Rom. xi, 7, as a thief in the night, 1 Thess. v, 2 ; Matt. xxiv, 36-45.

Herein we perceive a merciful interposition of Providence, preserving in Scripture internal evidence for the truth of his prophetic word, so as to prevent damage accruing to the testimony, through any errors of chronology ; whether arising from incidental carelessness, even as the various readings of Scripture, or the result of corrupt design in support of conflicting prejudices on the part either of Jew or Gentile.

A typical instruction, like that here supposed, would ever be applied by the spiritual Israel of God to the events of Patriarchal and Jewish history whensoever responding to the typical characteristics of the prophecy ; whether they could, or could not, trace in Jewish history any exact term of years corresponding to the days of a prediction like that of Ezek. iv, 4-6. Thus the two thousand three hundred days of Dan. viii, 14, could only then be illustrated in

years, with retrospective reference to the judgment of the flood, or the destruction of the Tower of Babel to the events of the Apostolic age ; whereas we can also illustrate it from the interval between B.C. 599 (when Ezekiel was carried captive into Babylon), and A.D. 1701, when the Society for the Propagation of the Gospel was founded.

Similarly, if the cessation of the Oblation and Sacrifice be in its last reference dated from the alleged providential obstruction to the designs of Julian to re-establish Paganism at Rome, and the Mosaic ritual at Jerusalem, we have an interval of one thousand three hundred and thirty-five years, Dan. xii, 12, between the year of his death A.D. 363, and A.D. 1698, in which the Society for promoting Christian Knowledge was founded.

It must ever be remembered that the Christian's true calling out of Babylon is by the gift of the Holy Ghost redeeming him from spiritual bondage to the power of the world, as illustrated in the calling of an election of grace from that condemnation of the mystic Babylon which fell upon the blinded of Israel at the destruction of Jerusalem by Titus. Compare Zech. ii, 7, Rev. xvii, 4, and 24, with Matt. xxiii, 34-39, in fulfilment of Isaiah xiv, 12 to end.

Also one thousand two hundred and ninety days of years from the cessation of the daily sacrifice with the fall of Jerusalem A.D. 70 terminate A.D. 1360, or at the dawn of the Reformation under Wicklyffe.

We are not in Dan. xii, 7, guided to number the time and times and half a time from the above cessation of the daily sacrifice, but from the end of our Lord's ministry under opposition of the Jewish Church symbolized as satanic in Rev. xi, 3, compared with Zech. iii, 2 ; Rev. ii, 9 ; iii, 9.

But one thousand two hundred and sixty years from A.D. 30, terminate A.D. 1290, whilst A.D. 1291 dates the end of the kingdom of Papal Christianity at Jerusalem. Within that period the seven Churches of Asia had been visited in wrath as predicted, for corruption of the Christian faith.

SEVEN REASONS
 FOR BELIEVING IN
 CHRIST, AS THE MESSIAH OF THE JEWS, AND SAVIOUR
 OF THE WORLD,
 ACCORDING TO THE
 "SIGNS OF THE TIMES" PREDICTED FOR MESSIAH'S ADVENT,
 FOR THESE MARK THE RELATION OF
 CHRIST'S HUMILIATION TO THE GLORY OF HIS RESURRECTION,
 AS FOLLOWED, AFTER FORTY DAYS,
 BY A SECOND ADVENT OF ETERNAL DURATION;
 CONFIRMING THE
 PREDICTED RESTORATION OF THE KINGDOM TO ISRAEL, BY
 A NEW COVENANT WITH THE SEED OF ABRAHAM,
 UNDER A
 MANIFESTATION OF THE HOLY GHOST, WITH EVER PRESENT
 EFFECT, FOR MERCY TO AN ELECTION OF GRACE, AND
 IN JUDGMENT ON THE WORLD, THROUGHOUT PERPETUAL
 GENERATIONS.

Rev. xix, 10, with Heb. ix, 7, 8, as interpreting Ezra ii, 68, and Nehem. vii, 65; also
 2 Peter i, 18, interpreted by Luke xvi, 31, and 17, with Matt. v, 18.

The SEVEN POINTS are—

First. MAN'S PARADISE, before the fall, was the blessed enjoyment of spiritual communion with God on earth. The paradise also of his redemption (by the gift of the Holy Ghost), is to be that of his spiritual regeneration—on earth as in heaven—to the law of his primeval creation in the likeness of God. Hence the promise of immortality to the spirit of life through a change in the body of its personal existence, as effected by the eternal law of man's natural death.

Second. THE DOMINION OF DEATH AND HELL, under the curse of sin, condemned in the flesh and with the world, represents this earth as ever being, in part, subjected to perpetual desolations for the sins of men, living thereon after a policy of this world. For men are not

worshippers of God, in spirit and in truth, John iv, 21-25, until brought nigh unto Him by the gift of the Holy Ghost, as the quickening spirit of the world's regeneration, in the days of God's new covenant with the seed of Abraham.

The consummation of the curse of Death and Hell is the visitation of natural and spiritual death combined, at the death of the body, under circumstances estranged from the consolation of God's spirit, or from the gift of its redeeming grace in the land of the living. The SECOND DEATH of Rev. xx, 6, 14, represents the exactation of the curse predicted against *the then blinded* of ISRAEL, who rejected God's SECOND COVENANT, or that of MERCY ordained in CHRIST.

Third. "THE ANGELS THAT SINNED" (2 Peter ii, 4), represent our first parents and their posterity, for generation after generation, living on earth as souls in prison,* or living under the uncomforted form of a darkened intelligence as to the promise of eternal life, until revealed of God in Christ at the time of the end of the Mosaic and typical dispensation, Rom. xvi, 25-26; with 1 Tim. iii, 16.

We have no other scriptural notice of angels than as the spirits of men surviving the death of the body before God, though unseen to men on earth, except under extraordinary revelations of God to man, Acts vii, 55, 56; Dan. iii, 25; ix, 21, &c.

For we have scripturally no record of any other intelligent beings created in the likeness of God than the record of man's history before his fall, through the sin of disobedience to the will of God.

Fourth. THE PERSONALITY OF THE TEMPTER. This is a spiritual personality whose name is Legion, Mark v, 9; Luke viii, 30—one in character, but almost infinite in its manifestations within the heart of man, Eccles. iii, 2; and before his eyes, when looking to the outer world with affections set thereon, without spiritual elevation above the power thereof, by the grace and gift of the Holy Ghost, James i, 12-16.

It is impossible to believe in the personality of the tempter (according to our ordinary ideas of person, whether literally or spiritually applied), and to avoid the objection urged therefrom against us, in the natural scepticism of the human heart, when we are told

* See Note p. 62.

that Christ by his death did destroy the power of death (*i.e.* the Devil, Heb. ii, 14), and yet are ever living under the consciousness of (if not under pressure of affliction from) the misery which abounds on earth through sin. The answer that Christ, by his death, gave us merely ability to overcome this spirit of evil, but that it rests with ourselves whether we do so or not, does not meet the difficulty. For this no sane person professing Christianity would be prepared to dispute. But we are told that Christ did destroy the power of death over him by destroying the Devil when opposed to him. In the ordinary sense of the term personality the power of evil must have ceased with the destruction thereof. But scripture, however, speaks of it as an evil broken absolutely by Christ, in regard only to its affected dominion over himself, John xi, 47-53, and relatively unto the salvation of all who shall seek redemption therefrom in the grace and gift of the Holy Ghost, but only thus. In Christ's case it meant the spirit of the power of Jewish and Heathen opposition to his mission, as a spirit of false accusation under a delusion of this world, Rev. ii, 9; iii, 9; and with Matt. xvi, 23.

Fifth. THE FALL OF SATAN FROM HEAVEN, as referred to in Luke x, 18, is to be illustrated from Isaiah xiv, 12, to the end. It figuratively represents the condemnation of Babylon from the days of Nebuchadnezzar, in its consummation over the blinded of Israel in the Jewish church and nation, or at Jerusalem, as in the city of the mystic Babylon.

Sixth. THE DEATH OF DEATH. This represents the destruction of the power of death, by disannulling Israel's first covenant of works, whereby no flesh could be saved,* and the existence of which perpetuated the curse of the earth's desolation for the sin of man. Thus, in 1 Cor. xv, 56-57, St Paul says—"The sting of death is sin, and the strength of sin is the law. But thanks be to God which giveth us the victory through our Lord Jesus Christ." Also in Galat. iii, 21-22—"Is the law then against the promises of God? God forbid: for, if there had been a law given which could have given life, verily righteousness should have been by the law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe."

Hence the force of his words in verse 17 of the same chapter—

* Compare "the ministration of death," 2 Cor. iii, 7.

" And this I say that the covenant that was confirmed before of God in Christ" (i.e. through Abraham, by the gift of the Holy Ghost, unto " the obedience of faith,") John viii, 5-6, whereby the law of man's spiritual life in the day of his creation was made that of his restoration to the bliss of Paradise, by the gift of the Holy Ghost, as the law of his redemption in Christ, Rom. xvi, 25-26; with 1 Tim. iii, 16, the law (viz. the typical law of works), which was 430 years after (the call of Abraham, b.c. 1921), cannot disannul, that it should make the promise of none effect.

Seventh. THE ATONEMENT. This, in fulfilling the typical ordinance associated with the great day of atonement on the tenth of the seventh month, represents the revelation of the mystery of the seven-sealed book of Jewish prophecy, as unsealed in Christ at the sound of the seventh trumpet. The relation thereof to the typical ordinance of the Sabbath year may be traced in the seven months of Ezekiel's typical prophecy, respecting the burial of the dead under a mystery in Christ, Rom. vi, 3, 4, with Ezek. xxxix, and by the house of Israel alone, for the times of the typical dispensation symbolized as seven months, before becoming a care to the Gentile world also. See Num. x, 10, on the typical ordinance respecting the blowing of trumpets in the beginnings of the months of the Jewish year, and in their solemn days.

Hence we may learn to appreciate the true meaning of our Saviour's words, Matt. v, 17, 18, " Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil" (compare Acts iii, 22-26, from Deut. xviii), " For verily I say unto you, till heaven and earth pass" (i.e., the heaven and earth of the first covenant of works, as then about to pass under a fiery judgment for the regeneration of the world, John iii, 8-17, with 1 Peter iv, 6-19, and 2 Peter iii, 7-16), " one jot or one tittle shall in no wise pass from the law till all be fulfilled." Also in Luke xvi, 16-17, " The law and the prophets were until John; since that time the kingdom of God is preached" (see Matt. xi, 12, with 1 Cor. xv, 24), " and every man presseth into it. And it is easier for heaven and earth to pass (viz., those of the world which then was, Heb. ix, 26, with Matt. xxiv, 14), " than one tittle of the law to fail."

Thus the doctrine of the great atonement identifies the fulfilment of the typical law of Moses (in the spirit of the prophetical instruc-

tion given of God therein to the world through the twelve tribes of Israel) with the times of Messiah's coming. For these were foreordained to make a change in the covenant, by the gift of the Holy Ghost (Heb. viii, 7-13, and x, 12-23, with Jerem. xxxi, 31-38; xxxiii, 20-26; with Ezek. xxxvii, 20-28) for the restoration of the kingdom to Israel with eternal effect, when the first mission of the twelve tribes should have been enlarged and sanctified by the gospel mission of the twelve apostles sitting in judgment thereon, Matt. xix, 28. Thus, the first fruits of the world's regeneration in Christ, by that gift of the Holy Ghost which followed, within not many days after Christ's ascension into Heaven, are described as twenty-four thousand redeemed souls, or as the joint effects of the missions of the twelve tribes and of the Twelve Apostles first numbered over the thousands of Israel, Rev. xiv, 1, before estimating the effects thereof on the Gentile world.

The effects of this great atonement are, moreover, compared in Heb. ix, 6-8, with the typical distinction between the ritual service of the Jewish High Priest entering the Holy of Holies only once a year, and then not without shedding of blood, in contrast to the ordinary ministration of the priesthood when daily entering "into the first tabernacle, accomplishing the service of God." "But into the second (or inner sanctuary called the Holy of Holies) went the High Priest alone, once every year, not without blood, which he offered for himself and for the errors of the people." The Holy Ghost thus signifying that the way into the holiest of all (Ezra ii, 63; Nehem. vii, 65) was not yet made manifest, while as the first tabernacle was yet standing.

This doctrine of the atonement has relation to the predicted cessation of the sacrifice and oblation, Dan. ix, 27; xii, 11; with Ezek. xl to xlviii.* It identifies, on inspired authority, the end of the

* *Note on the Restoration of the Kingdom to Israel.*

We may safely infer that "the Holy Oblation" of Ezekiel's vision, in its relation to the typical Oblation of the Levitical Law, was designed to foreshadow figuratively the circumstances under which the restoration of the kingdom to Israel (though commencing in temporal form under Cyrus, Isaiah xliv, 28), should still fail to be realised in the spiritual and eternal characteristics of the prediction (Ezra ii, 63; Nehem. vii, 65), until made the kingdom of the world's regeneration in Christ, Matt. xix, 28, by the gift of the Holy Ghost over all flesh, in confirmation of God's *second* and eternal covenant with the seed of Abraham, and as the quickening spirit of man's resurrection from death unto life, on earth as in

world in its prophetic sense, with the events of the Apostolic age. St Paul's testimony before that generation is express,—“ *Now, once, in the end of the world, hath he appeared to put away sin by the sacrifice of himself.*”

heaven, Ezek. xxxviii. with Jerem. xxxi. and xxxii, and Haggai ii, 6-23; confirmed in John iii, 3.

With reference to the popular belief that the predicted restoration of the kingdom to Israel is yet an unfulfilled prophecy, I do not see how it can be reconciled with the above clearly scriptural notices on this subject.

Let us suppose that in years to come there may be a kingdom established again in the land of the Canaanite to the now scattered people of the Jews:—

1st. We have no scriptural authority for such a supposition, until they shall first have become converts to Christianity by circumcision of heart, besides being circumcised in the flesh according to the Mosaic law. Compare our Lord's words, Matt. xxiii, 38, 39, with Ezek. xliv, 9, and Rev. i, 7.

2^d. Any such new kingdom would only represent one amongst the many kingdoms of this world which have, in the progress of Christianity on earth, to be brought nigh unto God in the gift of the Holy Ghost, as parts of that spiritual and universal kingdom of the world's “ regeneration,” the true Jewish foundation of which (John iii, 3; iv, 22), Christ has everlastingly identified with the events of the Apostolic age, in those words to his Apostles—“ Verily, I say unto you, that ye which have followed me in the regeneration, when the Son of Man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.” Thus, in spirit, the Apostles continue ever sitting in judgment on the then church and kingdom of Judaism, by reference to its destruction when representing the power of antichrist opposed to their mission in the Apostolic age.

Some general conversion of the now unbelieving Jews, followed by their restoration to an independent kingdom in the land of the Canaanite, may possibly be implied in Rom. xi, 24, and Ezek. xxxvii, 14, compared with Matt. xxiii, 38, 39, and Ezek. xliv, 9, interpreted by Rom. ii, 25-29. But those passages of scripture will be much more reasonably interpreted as the warning of specific prophecy to some of the Gentile converts, who (under a mistake as to their calling in Christ, like that of the Jews as to their calling as Abraham's seed), were disposed to magnify themselves against the then blinded of Israel. The time of this specific reference would, therefore, be (primarily at least), to the interval between the day of Pentecost next following our Lord's ascension, and the time of the end of the forty years appointed over Jerusalem, Ezek. iv, 6 (according to the days numbered over Nineveh), under a provisional condition of mercy for lengthening its tranquillity, Jonah iii, with Matt. xii, 39-42. For when our Saviour, in allusion to Jerusalem's then impending doom, said (Matt. xxiv, 36), “ But of that day and hour knoweth no man, no, not the angels of Heaven, but my Father only;” his words are to be interpreted as meaning that none but God alone could tell whether Jerusalem would, like Nineveh, repent and be converted, so as to retain the then glory of its temporal kingdom under consecration thereof unto God in Christ, by the gift of the Holy Ghost, making it the light also of the Gentile world.

Thus, when Christ died on the cross, his sufferings were truly those of Messiah's predicted death, viz., that of the just for the unjust, not under a superstitious mysticism, but in painfully intelligible

But we must remember that both the families of Abraham's seed, by circumcision according to the flesh, are, when brought nigh unto God in Christ, by the gift of the Holy Ghost unto circumcision of heart, even as the Gentiles, fellow-heirs with Israel in the kingdom of the promise. No new kingdom of an exclusively Jewish nationality in the land of the Canaanite could represent this kingdom of the promise in its integrity:—it could form no more than part of a stupendous whole.

It might, perhaps, be more reasonable to conclude from scripture that the seed of Abraham in both its families according to the flesh, viz., both Moeslems and Jews made converts to Christianity, together with converts from other erroneous views of religion in the east, should dwell together in the land of the Canaanite—in the temporal nationality of a mixed people made spiritually one in Christ.

The predictions of prophecy, Ps. lxxxvii, and the facts of history seem to harmonise in establishing this conclusion.

For the Christendom which succeeded to the power of the Jewish church and heathen Rome was struggling to establish for itself a universal temporal dominion (with a kingdom at Jerusalem as the centre of its worldly power, made great by the support of the nominally Christian world, like Judaism building its greatness on an arm of flesh, or on the power of the Gentiles, instead of walking in the simplicity of Abraham's faith, at the coming of Christ), when the scourge of Mohammedan power all but removed the candlesticks of the seven Asiatic churches, and threw down those foundations of the kingdom of papal Christianity which European power had established at Jerusalem.

The *true* lesson which we have to learn from these events is perhaps, and most probably, that no kingdom of exclusive privilege (like that typical kingdom of the twelve tribes, which came to its appointed end when representing the city and kingdom of the *mystic* Babylon,) should be again established therein, whether in the name of Jew or Christian, whilst building up their temporal power on a common delusion of this world, Rev. xviii, 20, 21. That, when fully restored unto Abraham's seed, as called in Christ (over Jew and Gentile, without respect of persons, and by the gift of the Holy Ghost, Acts x, 34, 35, with Galatians iii, 14), the land of the Canaanite will represent the kingdom of a mixed people made one in Christ, being spiritually in circumcision of heart, redeemed from the desolating conflicts of a many-coloured religious fanaticism, to seek and serve God by the faith of Abraham in spirit and in truth, John iv, 21-27. For the "obedience of faith" in Christ, working righteousness and peace in the power of the Holy Ghost, is the law of man's eternal life, and the everlasting foundation of Christ's resurrection-glory in the kingdom of the world's "*regeneration*."

The popular idea that the restoration of the kingdom under Cyrus was only that of the two tribes established at Jerusalem before the Babylonian captivity, not the kingdom of an election from *all* the tribes, is an error. Also the conclusion built thereon, that the kingdom of the ten tribes has yet to be re-established

form. For, through misapprehension of the Mosaic law (as to the spirit of the instruction set before the nation in its typical law), Christ was, by the blinded of Israel, subjected to the death of the

in Jerusalem, is an error leading to the misinterpretation of Jewish prophecy, in a form which may some day be fraught with mischievous political consequences. For the mutual jealousies of the great European nations respecting the affairs of the East are based upon the supposition that France and Russia have a common ambition (like that of Napoleon I. when he aimed at making Constantinople the eastern seat of an extended empire for France—*Alison's History of Europe*, vol. xvii, p. 28,)—which is even anticipating, and thought willing to accelerate, if safely it could, the fall of the Turkish Empire.

That empire, as based upon Mahommedanism, will doubtless in its turn, like every other political nationality based upon a profession of faith in the God of Abraham, have to undergo a regeneration, separating and preserving what is righteous in its faith apart from the faulty human elements, by combination with which its more enduring principle has been obscured. For it has had a mixed character, in very marked form, from the days wherein it began to acquire power, even to the extension thereof out of Asia into Europe, as a permitted scourge upon Christendom, when seeking to establish its worldly power on a basis like that which had proved the ruin of Judaism. But it is one thing to expect the renovation of a superstitious faith, which has attained, under the Providence of God, to extensive power, and another thing to preach against all who profess that faith an exterminating crusade from nations who (in the name of a purer faith) are seldom backward in carrying desolation over the world, under the like delusion of a worldly and selfish ambition.

There is no promise in Scripture that *both* kingdoms should be restored to Israel. The kingdom of the restoration was to be the kingdom of both the houses of Israel combined in one, from the days of Cyrus. It was, however, to fail of being established on its everlasting foundations (by the gift of the Holy Ghost, in confirmation of God's new covenant with the seed of Abraham), until after Messiah's predicted death and resurrection.

The common persuasion that the kingdom was only restored, in Judah, to *two* of the tribes in the days of Cyrus, and that the restoration of the kingdom of the *ten* tribes is still due, howsoever arising, is clearly a delusion, if we admit the inspired authority of Ezek. xxxvii, 22—“I will make them *one* nation in the land upon the mountains of Israel (i. e., when God's sanctuary should be in the north of the Oblation, or by the Lake of Genesereth), and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into *two kingdoms any more at all.*”

In Hosea ix, 3, and xi, 5, the kingdom of Israel, from the breaking up thereof by Shalmaneser, was no more to have a distinctive restoration, but to be numbered in the dispersions of Israel with the Gentiles amongst whom they were dispersed, until gathered in, with the Gentiles, unto a like hope with the *all* Israel of an election of grace by the gift of the Holy Ghost outpoured at Jerusalem in Messiah's day, Acts ii, 5, with Haggai ii, 6-10.

Hence the Jewish foundation of Messiah's kingdom is not one to be laid, but

curse denounced therein against blasphemy; that the reaction of this perverted judgment, when visited upon that blinded faction of the nation, might cause the righteousness of God to be recognised

that which was laid by Christ and his apostles at the time of the end of the Mosaic or typical dispensation.—John iv, 21-27; Is. xix, 23-25; xxvii, 13.

There is yet a seeming difficulty in the language of Hosea ix, 3—"They shall not dwell in the Lord's land; but Ephraim shall return to Egypt, and they shall eat unclean things in Assyria"—compared with that of Hosea xi, 5—"He (Ephraim) shall not return into the land of Egypt, but the Assyrian shall be his king" (or, the dispersions of Israel shall be numbered with the Gentiles in the days of dominion given, under limitation of a set time, to the power of the Assyrian and mystic Assyrian, Isaiah xiv), "because they refused to return." The contradictory expressions, "Ephraim shall return into Egypt, and he shall not," may be explained by reference to Deut. xxviii, 68—"And the Lord shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, thou shalt see it no more again; and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you."

The way whereof God had spoken, saying they should not return into Egypt, was by a spiritual bondage to the power of the world therein. He affirms nevertheless that they should be led down there by his temporal providence for good, resulting to themselves and to Egypt, in the day when God should call his son out of Egypt (Hosea xi, 1), as by a calling of Israel out of darkness into light.

The meaning seems to be, that though they should set themselves to go down into Egypt, and to live in the spirit of the policy of the Gentile world (Is. xxx, 1, 2, with xxxi, 1), yet it should not avail them unto salvation in the day of God's judgment on the world, beginning at Jerusalem.

The superstitious observance of their own traditions should keep them from living amongst the Gentiles otherwise than as aliens from their customs, and as taught no longer to inquire how the then surrounding heathen worshipped their gods of wood and stone, through envy of Gentile power, and hoping thereby to obtain greater political importance amongst the kingdoms of this world. Their mistaken estimate as to the object of the Mosaic law should cause them to remain a distinct people amongst the Gentiles. Yet they should not eat of the most holy things in Egypt and in Assyria until Egypt and Assyria should be made one with Israel (Is. xix, 25; xxvii, 13), by the gift of the Holy Ghost, in Messiah's day.—Ezra ii, 63; Nehem. vii, 65; with Matt. xxiii, 38, 39.

Thus the kingdom, as restored to Israel on a Jewish foundation of everlasting duration, and as a spiritual kingdom, into which all flesh should be gathered by the gift of the Holy Ghost, was the kingdom of the "regeneration" spoken of in Matt. xix, 28, and again referred to (as being established in the earthly aspect of its enduring foundation by the events of the Apostolic age) in those words of our Lord to his disciples at the last Paschal Supper before his death—"I appoint unto you a kingdom, as my Father hath appointed unto me."—Luke xxii. 29.

The Jews, who would not then receive the kingdom in God's appointed way, are numbered with the Gentiles, each to be judged by their own law, both before men in political matters, and in the judgment of God in the spirit at the death of

in him, and in all who should be brought nigh unto God, in the gift and grace of his spirit, thus manifested in the power of the resurrection. For his ascension into heaven was followed within not many

their mortal bodies, Rom. ii, 12-17. Thus the condemnation of Jewish unbelief is not simply for its present existence, through the force of traditional prejudice against the mission of Christ (Matt. xii, 31, 32; Mark iii, 28-30; Luke xii, 10), but only where moulded in the hostile spirit of their past resistance of the Holy Ghost (Acts vii, 51) when pleading at the mouth of all God's prophets, and last of all in Christ, as an incarnate manifestation of its power in the fulness thereof, Coloss. ii, 9). This judgment is ever proceeding under condemnation of the Mosaic law, in which they trust, Matt. xix, 28, with John v, 45, and Galatians iii, 10, 16, 17, 21, 22.

“ For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

“ Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say that the covenant, that was confirmed before of God in Christ” (viz. in the call of Abraham, B.C. 1921), the law, which was 430 years after, cannot disannul that it should make the promise of none effect.

“ Is the law then against the promises of God? God forbid: for if there had been a law which could have given life, verily righteousness should have been by the law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.” Thus to the unbelieving Jews of the present day it seems clear from scripture that there remains no promise of any other kingdom than that of participation in the eternal glory of Christ's spiritual kingdom, both on earth and in heaven, whensoever and wheresoever brought nigh unto God by the gift of the Holy Ghost, confirming to them the predicted blessings of God's new covenant with the seed of Abraham as the covenant of a new and spiritual hope towards God in Christ. This speaks better things than that covenant of works, the breach of which caused the destruction of the typical and temporal kingdom based thereon to the twelve tribes of Israel, under limitation of a millennial day appointed in David. This may be traced between the building of the first temple by Solomon, and the manifestation of the greater and eternal glory of the second temple, by the gift of the Holy Ghost, to Jew and Gentile in the Apostolic age. Haggai ii, 6-10 with 1 Peter iv, 6-19, 2 Peter iii, 7-16, as interpreting Heb. iv, 7, by reference to Rev. xx.

Thus the consolation of Israel, as that of the Gentile world, will be ever one and the same, having a spiritual manifestation in the believer's heart, and sanctifying his faith unto righteousness and peace, by a manifestation of Christ in spirit, even where not recognised by name, 1 Cor. iv, 20.

Hence Christ's words to the unbelieving Jews of the Apostolic age, are the affectionate admonition of an ever present concern for their spiritual redemption from the curse of a law which cannot save, to a covenant of grace harmonizing mercy and truth, for the forgiveness of sins past, saying—“ Behold your house is left unto you desolate. For I say unto you, ye shall not see me henceforth,

days by his second coming (in the cloudy and dark day, the day of the heathen, Ezek. xxx, 3 ; xxxiv, 12 ; with Gen. ix, 14 ; and Rev. i, 7 ; x, 1), by the gift of the Holy Ghost, as "the Lord and giver of

till ye shall say, Blessed is he that cometh in the name of the Lord," viz.—till ye shall feel the spirit of supplication and prayer subduing your hearts unto God by the gift of the Holy Ghost—reclaiming you from the present violence of your blinded zeal for Moses, whose law, when rightly understood, taught you how to draw nigh unto God by a spiritual and truthful worship, John iv, 23 ; v, 48, not in vain reliance on your ceremonial sacrifices ; for these were never otherwise ordered than as a *typical* instruction respecting things *spiritual*, Isaiah i, 11-21.

If the Jews were in dispassionate seriousness to consider how long a time has elapsed since the cessation of the Oblation and Sacrifice, as predicted in Dan. xii, 11, 12, they would consider that the deprivation of that sacrificial atonement on which they placed their reliance under the typical dispensation (even to a vain extent, Isaiah i.) has left them dependent before God on a law of works which they can never adequately fulfil in the spirit, even when making a fair show of its observance in the letter.

Their hope, therefore (as thus separated, under the providence of God, from its past delusive reliance on the atoning sacrifices of the Levitical law), has been assimilated, in this respect, to that of the Christian's in spirit, though resting on the names of Abraham and Moses, when looking to the God of Abraham and Moses, by faith working righteousness and peace. For these graces, wheresoever and wheresoever existing, redeem pure religion from the barbarous and bloody defilement of superstitious fanaticism, in its many-coloured forms, and are the gift of God in the power of the Holy Ghost, which is that of Christ's risen spirit, and the glorious coming of his "Second Advent," sanctifying man's human will, and redeeming men from the infirm bias of human passions and selfish instincts to do the will of God as Abraham did—that is, as ordained of God in Christ, John viii, 56, with Heb. ix, 26-28.

It would be well for Christians to exemplify their Christianity better than in scornful condemnation of Jews living righteously and peacefully before God and man, but regarded with prejudice by ourselves merely for retaining the name of Jew, as one of traditional veneration.

It implies that we regard the Christian in name as exalted above the Jews in name, by virtue of the privileges accruing to the Gentile world through Christ, Rom. xi, 17-18, from our belief in him as the Messiah of the Jewish nation and Saviour of the world.

No delusion can be more fatal to the best interests of Christianity, and to our own hopes of an enlarged blessing to the world from Christianity, when the dispersions of Israel shall recognise the Messiah of their scriptural prophecies in the founder thereof, who, though spurned in the flesh, is now, with intelligible effect, the quickening spirit of their hope towards God by faith, working righteousness and peace, Rom. xvi, 25, 26. The greatest drawback on our hopes, when appealing to the Jewish mind, is the consciousness of our own inconsistencies, when we have to set before them from the book of divine inspiration what Christianity ought to be, as in contrast to the humiliating conviction of what it is

life," or the quickening spirit of man's eternal life, and of Christ's resurrection glory.

made too often through the prejudice, ignorance, and wilfulness of sin in Christians—like that of those Jews who, in the Apostolic age, rejected Christ for their Messiah under a similar delusion of the world.

The Jew who serves the God of his father Abraham in the faith and righteousness of a heart brought nigh unto God in the power of the Holy Ghost, is (according to our Christian faith, when detached from sectarian bias, Luke xii, 10 ; Rom. viii, 9,) a Christian in spirit and in truth, John i, 47 ; iv, 28-27 ; Acts x, 34, 35, though a Jew in name.

Thus even now, as in the days of Nebuchadnezzar, and as in those of the Maccabean struggle, which foreshadowed the contest between Christ and the Judeo-Roman antichrist of the Apostolic age, there ever are Jews differing widely in the spirit, though one in the name of their traditional faith. There is also ever the like diversity of faith in Christians, made in spirit multiform, being only in name (viz. that of Christian) one ; whereas the Christianity whereby alone there is salvation to Jew and Gentile, without respect of persons, requires a oneness of spirit, and teaches us that where there is a oneness of spirit, the diversity of name will not be one of hostile interests, but only that of distinct classifications of the families of Abraham's seed, made one in Christ, not in name, but in spirit, as predicted, Jerem. xxxi, 31-38 ; xxxiii, 20-26 ; Ezek. xxxvii, 15-28 ; and in Psalm lxxxvii, and Zeph. ii, 11, compared with the predicted regeneration " of all flesh," Matt. xix, 28 ; John iii ; Acts x, 34-35.

As Christians, we should always remember that the saved in Christ are not so saved by virtue of the Christian name, but through the gift and grace of the spirit of Christianity, as that of righteousness and peace, wheresoever combined ; for it is the combination of these graces by the gift of the Holy Ghost, which constitutes the calling of sinners, in the Gospel of Christ, from a condition of worldly bondage to sin and self-will in the flesh, (as by God's calling of Israel out of Babylon, Zech. ii, 7,) to serve God in spirit and in truth, for the welfare of their fellow-beings, as for the salvation of their own souls.

NOTE

ON THE THREE TEMPTATIONS OF ADAM, OF JOB, AND OF CHRIST.

THE personality of the Tempter, as supposed, amongst other passages of Scripture, to be taught in Rev. xx, 2, wherein the Devil or Satan is called the dragon and that old serpent, in allusion to the temptation of our first parents (Gen. iii, 1).

First of all, it is highly probable that the binding of Satan in Rev. xx, 2, figuratively describes the restraint put upon the spirit of man's disobedience for the times of the Mosaic theocracy by that covenant of works which was to be disannulled of God under a fiery judgment exacting the predicted curse on disobedience in the latter and last days thereof. If this be a correct view of the passage, the personality of the Tempter may possibly not be that of popular belief, but a personality of evil whose name is "Legion" (Mark v, 9; Luke viii, 30).

We may observe also, that when the spirit of evil (as called Satan by the Jews, and the Devil by the Greeks), in its relation to the apostacy of the latter days of the Mosaic dispensation, was identified in Scripture with the dragon, or that old serpent, by which our first parents were tempted to disobedience, the identity of character was not pointed out as that of personal oneness, but as the effect of a like cause, and doomed to be followed by a like result, perpetuating the curse into, and possibly with partial effect throughout, the times foreordained of God for man's redemption therefrom.

The identity referred to in the teaching of Scripture was most likely intended to represent the spirit of evil which tempts to sin as being both a calumniator of righteousness and the accuser of its victim in the day of his fall. Thus, in the day of Job's prosperity it was, "Does Job serve God for nought?" and his adversity was, in like manner, made a means of provoking him to sin.

Thus by false testimony against the righteous, and by pleading against great sinners, the violated law of works as precluding them from all hope in the promised redemption, the spirit of the power of this world, when opposed to the mission of Christ and his Apostles, was the same spirit of evil which tempted our first parents into sin. For it belied the word of God to establish the power of man's human will, under a delusion of human ambition.

Yet the law of works, on which it relied in self-righteousness for the legal justification of a ceremonial atonement, without offering up therewith the sacrifice of a contrite heart, became its accuser unto the condemnation of the curse for the rejection of Christ (John v, 45 ; Acts xiii, 38, 39). Thus St Paul represents the law, when received merely in the letter of its meaning (2 Cor. iii, 6), as quickening within him the incentives to evil it was framed to guard against by way of warning, or by example in the way of punishment (Rom. vii, 7-25). But by quibbles thereon in a self-justifying spirit, like that which characterised the question of the lawyer in the parable (Luke x, 29), "And who is my neighbour?" the teaching of the law was perverted from the purpose of God ordained therein, in subservience to the worldly bias of man's human will.

This accords with those words of St James (i, 13, 14), "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: But every man is tempted when he is drawn away of his own lust, and enticed." Thus, in regard to his humanity, St Paul tells us of Christ (Heb. iv, 15), that He "was in all points tempted like as we are, yet without sin."

The human heart was not, even in that case, exempted from the deceitfulness of its natural condition with the world set therein (Eccles. iii, 11), though Christ was in spirit raised above all the power of the world. Hence in the hour of temptation He stood, though Adam fell.

But temptation, as thus reported of in Scripture, speaks of an *internal* as well as of an *external* world having a oneness of natural life, until the human will of man is raised above the power of the world, in sanctification of heart by the gift of the Holy Ghost.

The personality of evil, thus considered, must of necessity be a personality whose name is "Legion." For if it were a personal oneness of the serpent which tempted our first parents with the Devil, that had the power of death in the Apostolic age, and was destroyed in the power of Christ's resurrection, the objection against Christianity as still suffering from the evil it proclaims to have been destroyed by Christ's death and resurrection (Heb. ii, 14) would remain in force even now. But when viewed as a spirit of evil whose name is Legion, and which was, under the form in which it was destroyed by the death and resurrection of Christ, identified with the antichristian power of those who called themselves Jews, but were not in any scriptural sense Abraham's seed (Rev. ii, 9, iii, 9, with John viii, 44), there remains no reasonable

cause for objection against the doctrine of the death of death in the Apostolic age, even though sin and sorrow still abound in the world.

With these scriptural notices of the moving causes whereby man is tempted to evil, (as characterizing a delusion of this world acting upon the heart of man either from within or from without, or possibly in combined form, but powerless for harm, unless yielded to by assent of our own human will,) let us turn to consider that temptation under which the first Adam fell, and those over which Christ was triumphant, in their respectively prophetic relations to the origin and destruction of of death, (1 Cor. xv, 22.)

In regard to the temptation under which Adam fell, it is commonly presumed that the tempter-serpent really spake, and that the serpent then in Paradise had been an angel in some prior creation.

But we have no mention of any prior creation, much less of angels existing before the creation of man. We have in fact no other scriptural notice of angels than the spirits of the departed made to subserve some mission of God from heaven to the sons of men on earth. The progress of the temptation needs not, for belief therein, that we should also of necessity believe that the serpent actually spake with human voice, any more than the stars of heaven in Psalm xix, 1-3.

External temptation may be voiceless, and yet not powerless.

Why should we not suppose that our first parents fell under temptation of their own hearts, influenced by external causes? (James i, 13, 14). The fruit might have been out of their reach, and removed from the beasts of the field in like manner until falling to the ground in ripened form, or as shaken off from the tree by the serpent when gathering thereof to eat. The subtileness of the serpent in discerning that to be good for food which man was not allowed to taste under penalty of death, might have indirectly tempted man's human will to reason upon the command in the spirit of the words attributed to the serpent (Rom. vii, 9.) For we must remember that whilst as yet innocent, man could have had no other idea of death than the death of mere animal life, which he would naturally suppose to be meant. When then the serpent was observed to be more subtile than any beast of the field in discerning that the fruit of the tree was not only good for food to itself, but possibly to be desired for food, from the way in which it partook thereof, man's human will might have been tempted thereby to reason upon the command, under an impression that the fruit could not be of so deadly a character as the command implied, by the serpent partaking thereof with impunity.

Hence the fruit was tasted, and the result was, that man learned thereby to know the spiritual* death of alienation from his previously happy communion with God. This spiritual death is represented as causing them and their posterity to go down to the grave under the darkness of an uncomforted hope as to futurity, until the seed of Abraham (as the promised seed of the woman) should be redeemed under judgment from the power of the curse (2 Peter ii, 4.)

* That spiritual death is meant in Gen. ii, 7, "For in the day thou eatest thereof thou shalt surely die," I cannot doubt; for it is in the very nature of transgression, that the evil, as contemplated under circumstances of the temptation, and in those of the fall, will appear one of a widely differing magnitude. Such also is the death of Heb. ix, 27—"It is appointed unto men once to die," i.e., spiritually, under the curse of sin condemned in the flesh with the world, for as in the days of Adam, so in the days of the predicted Resurrection, Rom. v, 14, the world was again laid under condemnation unto the curse by God's first covenant with the seed of Abraham, it being a covenant of works, and denying them any hope in self righteousness, that they might thus be brought nigh unto him by repentance of sin to "the obedience of faith," Rom. xvi, 25, 28, and be saved.

Natural death is not the curse of sin, as commonly considered, but the constitutional and eternal law of man's humanity. But the combination of the spiritual death of the curse with the natural death of the body in the case of those who will not be drawn nigh unto God, in the gift of his grace unto the humiliation and sanctification of heart in this life, is symbolised in Rev. xx, 6-14, as the case of all who should be brought under the condemnation of that second death, after which there would be no place left for repentance. Thus, during the siege of Jerusalem, there was none left to that blinded remnant of the Jewish nation who, in the day of Israel's *second* and everlasting deliverance cut themselves off from God's last proffer of mercy in Christ, and sought to establish to themselves a kingdom of greater temporal glory, under a delusion of this world, working their utter destruction under the most aggravated horrors of a fiery desolation by war.

In Heb. ix, 28, the coming of Christ "a second time without sin unto salvation" means that he is ever coming and pleading in the hearts of all men, by the grace of his spirit, and offering them salvation in the power of the Holy Ghost, if only they will hear his voice, and accept his conditions of peace, John v, 40. But if they will not hear, Ezek. ii, 5, their own unfaithfulness will not break God's second covenant with the seed of Abraham, Jerem. xxxi, 31-38, as made in Christ, and not like the first, viz., that covenant of works which they brake.

In rejecting Christ, the sinner merely excludes himself from the pale of the covenant, but he cannot break the power of the covenant, as not made dependent on any presumed righteousness in man, but upon the faithfulness of God's mercy, as ordained in Christ, unto sanctification of the believer's heart, in redemption from the power of sin, Rom. iv, 6-14, from Ps. xxxii, 1, 2, that the world may ultimately be saved by the gift of his grace.—John iii, 17.

In like manner, the conversation related between the Almighty and Satan, in the opening of the book of Job, may be a figurative introduction to a narrative of *probably* real life. It is evidently written to justify before men the righteousness of God in permitting the faithful to be thus assailed by temptations from within and from without, and to assure all who remain faithful under any passing temptation of this world that they are by their faith bringing other souls to God, and procuring for themselves the blessing of God in futurity.

In regard also to our Lord's temptation, why might not the Satan of the gospel narrative in this case be interpreted in the same manner as when St Peter, in the spirit of the Jewish delusion about Messiah's glory, discredited our Lord's prediction of His own death? saying, "that be far from thee!" the reply was, "Get thee behind me, *Satan*, thou art an offence." The meaning is, that the spirit in which St Peter then spoke was that which would constitute the virulence of Jewish opposition to his mission. For Christ was seeking only to lay the foundations of a *spiritual* kingdom, which should have no locally restricted limits, and have to be realised under sufferings in the flesh such as St Peter's ideas of Messiah could not anticipate.

Thus, after the evidence he had shewn that God was with him, the temptation might have come from the Jewish Church in the material form of some human tempter, wishing to obtain his influence with the people in support of the views held by their rulers on the subject of the Messiah's kingdom, and promising to secure to him the glory thereof (according to their views of the prediction), under support of their national strength, if he would verify his pretensions to be their predicted Messiah by certain *signs from heaven*, which might serve as a standard around which their national strength might be rallied.—Matt. xii, 38-42; xxi, 23.

First. When in a famishing state, after a fast of forty days and nights, the Tempter said—"If thou be the Son of God, command that these stones be made bread." The wisdom of his answer on that occasion provoked a more subtle temptation.

Second. After taking him to a pinnacle, or side-gallery of the temple—probably on to the roof of the side-chambers belonging to the priests—he says, "If thou be the Son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou

dash thy foot against a stone." This temptation might have been thus cunningly devised under a prospective alternative,—that they should have a powerful sign, in the strength of which to appeal to the nation, or, in case of a vain attempt, they should rid themselves of one they had reason to dread, if they could not calculate on his influence with the people being used in support of their views.—John xi, 47-55.

Third. When, failing in his two former attempts, the Tempter next proposes a complete surrender of the power of the kingdom,* if only he will fall down and worship him—*i. e.*, of necessity, by an unconditional surrender of his own will, to do the will of the nation, in the strength of whose power he should thus be exalted.

When, failing in this temptation, nothing remained to be tried. Their views of Messiah's kingdom were irreconcileable, and their future was to be one of uncompromising opposition, until the power of the people of God should be made to triumph over the power of the spirit of the world, in the way of God's predicted appointment in Christ.

* See note p. 68, on the "Exceeding High Mountain," and "All the Kingdoms of the World."

NOTE

ON THIS EARTH CONSIDERED PROPHETICALLY AS HELL, WHEN SUBJECTED TO
DESOLATION UNDER THE CURSE OF SIN.—2 Peter, ii, 4.

The curse denounced against sin condemned in the flesh and with the world (beyond the perpetual exaction thereof in the natural death of those who may then be found spiritually unredeemed in Christ, and in the oft-recurring judicial visitation of God's Providence on earth), has been twice exacted with general effect over all the earth; also once with typical effect, in more limited form, on the exodus of Israel out of Egypt.

These facts are appointed for memorials of perpetual reference in the scriptures of Jewish prophecy:—

1st. By the flood of water in the days of Noah. But in this form there is to be "no more sea," Rev. xxi, 1; Gen. ix, 12-15; Rev. x, 1. For the word is here used as a phrase of typical and prophetic reference, by assimilation of the flood of Noah's day to the chaotic elements of the creation when lying under water, with darkness brooding over the great deep, before the six days or periods of creation in which those elements were being moulded of God to form the habitation of man, 2 Peter, iii, 5.

The phrase "no more sea" in Rev. xxi, 1, is therefore the same as the "no more curse" of Rev. xxii, 3, and the "no more utter destruction" of Zech. xiv, 2, compared with Matt. xxiv, 21-24, meaning general destruction like that under which the first covenant of works (or Israel's covenant with death and hell), was disannulled for the establishment of God's new and eternal covenant of mercy in Christ for the salvation of the world, under a judgment of utter destruction on the Jerusalem which then was. In this sense, by "no more sea" is meant also no more mystic sea of heathen dominion over the whole earth, like that of Assyrian power made great by the many mystic waters of the "peoples, and multitudes, and nations, and tongues" (Rev. xvii, 1, 15, 18, with Ezek. xxxi, 3, 4, 8, 9, and 18; with xxviii, 2-15), which formed the basis of the power of the mystic Babylon in its predicted relation to that of the Jewish apostacy at Jerusalem, and throughout all the dispersions of Israel in the Apostolic age, Rev. xviii, 24, as interpreted by Matt. xxiii, 34-39, under confirmation from Isaiah xiv, 12, 13; xxx, 33; xxxi, 9, with Ezek. xxii, 20-23. Possibly also the Babylon of 1 Peter v, 13, has mystic reference to the Jerusalem which then was.

2d. By the flood of Egypt, and God's judgment on Israel in regard to the forty years of their wandering in the wilderness.

Illustrations of case *second* will be found in Amos ix, 5; and the curse pronounced against the disobedience and rebellion of Israel, Num. xiv. 29—being made a typical instruction as to what should befall Israel from like causes in the latter-days of the typical dispensation. Compare Levit. xxvi, 30; Isaiah lxvi, 24; and Joel ii, 20, with Gen. xix, 28; Num. xvi; and Isaiah xxxiii, 33; xxxi, 9; Ezek. xx, 20-23, &c. &c., in illustration of the everlasting burnings, where the worm dieth not.

The carcases of Israel, referred to as lying on the ground for ever, are thus spoken of as affording to perpetual generations of the faithful an instruction unto righteousness from the example of God's judgments on unbelief, made readable in the convulsions of the earth from volcanic agency, and in the type of human life (as seen in the worm), ever feeding on corruption, until men be spiritually raised above the power of sin by the gift of the Holy Ghost.

3d. By the flood of a fiery desolation on Egypt, on Babylon, on Jerusalem, and the many other nations which formed the mystic sea of Assyrian power above referred to. For these combined to represent that world of Jewish and typical prophecy which should, under the fourth combination of its elements, be politically destroyed, and spiritually regenerated unto God in Christ under a continuous judgment of justice and mercy reconciled, after the days of that extreme judgment appointed over Jerusalem, and shortened, or limited in duration for the Elect's sake, Matt. xxiv, 22, with John xii, 31, 32. Thus, the "fiery flood" of Dan. ix, 26, was, and ever is, that of war dividing the power of the world against itself to its own destruction, under the condemnation of death and hell (as that of the grave under the curse of sin, Deut. xxxii, 22; Ezek. xxxiii, 31), until nations, taught by the perpetual desolations thereof (like individuals taught by the sorrows and sicknesses of their personal lot, alternating with innumerable mercies), shall know no abiding peace but in the fear of God, evidenced in a policy of righteousness and good will. Thus, God has ordained, under the action of eternal laws, that willingly or unwillingly, man shall become, under his second covenant of grace and mercy to the seed of Abraham (by the gift of the Holy Ghost, Jerem. xxxi, 31-38), in spirit and in truth, the brother of his fellow man—and no longer (as in the Gentile kingdoms of unregenerate human life), the destroyer of his brethren under influence of the devil, Rev. ix, 10, 11; xvi, 13, 14.

NOTE

ON THE SUPPOSED PRE-EXISTENCE OF ANGELS BEFORE THE CREATION OF MAN.

THE Church of Rome maintains that the doctrine of a purgatory is taught in the words of 1 Peter iii, 19—" By which also he went and preached unto the spirits in prison."* In its authorised translation of the Bible we find the following note upon the passage:—" See here a proof of a *third* place or middle state of souls: for these spirits in prison, to whom Christ went to preach, *after* (?) his death, were not in heaven, nor yet in the hell of the damned: because heaven is no prison: and Christ did not go to preach to the damned."

On the contrary, I believe this passage should be interpreted to mean that the spirit by which Christ preached to the Jews of the Apostolic age was the same by which God caused Noah, under inspiration of the Holy Ghost, to preach to the spirits of the disobedient, as to men under spiritual bondage* to the power of the world, in its opposition to the will of God. Such were placed, by the preaching of Noah, under limitation of 120 years, set upon the spirit of their rebellion, when they should be destroyed by a flood of waters, if not previously brought to repentance. St Peter thus refers to the events of Noah's day, as an instruction for righteousness to the generation which he addressed. For his object is to remind them that, as Noah's preaching was then without effect for salvation to the many, (though a remnant was rescued from the flood of waters through the obedience of faith,) even so it seemed likely that Daniel's predicted desolation of their city and sanctuary would not be averted by timely repentance towards God on the part of the many, though an election of the nation should then be sealed unto God in the power of the Holy Ghost, and become the first fruits of the world's regeneration, (2 Peter iii, 10-14.)

Neither are we, as some imagine, authorised by the words of Luke xxiii, 43—" To-day shalt thou be with me in paradise"—to preach the doctrine of a *third* state, corresponding to the Elysium of heathen fable. The consolation of Christ to the penitent thief was, that when to each the spirit should cease to be afflicted with the body under the agonies of their crucifixion, the penitent companion of his sufferings should thenceforth know the blessedness of spiritual communion with God in

* Compare the "prison" of Ps. cxlii, 7.

heaven, where there is no more death. Nevertheless the heavenly kingdom was not to be established, in the fulness of its predicted glory, on earth or in heaven until the glorified spirits of the apostles should also be received into heaven (Heb. xi, 39, 40, with Matt. xix, 28), as into that glory of the kingdom which was entered on by Christ when he ascended up on high and led captivity captive, and gave gifts to men—viz., the blessing of the promised Comforter (Eph. iv, 8), for the establishment of the kingdom in the earthly aspect of its eternal glory.—John xvi, 7-15, with Acts i, 5, to end of ch. ii.

The preceding passages of scripture form no sufficient reason for believing in the doctrine of a *third* state of existence appointed unto men after natural death, and differing both from the *heaven* and *hell* of scriptural prophecy, but, on the contrary, are mixed up with other scriptures, the context of which requires a different interpretation. Scripture compared with scripture fully and fairly requires that we understand by the “angels that sinned” (2 Peter ii, 4) our first parents and their posterity. For they were held spiritually in bondage to the power of the world, under manifold delusions of a darkened hope towards God, from the days of Adam’s fall until renewed (under judgment, Gen. iii, 14-20 with Isa. i, 27) unto the obedience of faith. This was by the calling of Abraham and his seed as called out of Babylon by a spiritual calling which was to extend over all flesh, and to be realised through the instrumentality of the twelve tribes of Israel after the incarnation of Christ.—Rom. v, 14 with xvi, 25, 26.

This passage from St Peter affords no scriptural authority for otherwise believing in angels than as the spirits of the departed, ever surviving the death of the body, for good or ill to themselves. Scripture speaks of man as the highest order of intelligent creation, when made in the likeness of God; but, from the date of his fall, it speaks of him as progressing to the perfection of his renewed communion with God, by the gift of the Holy Ghost, on earth, only under a continuous warfare of the spirit against the flesh, made terminable at the death of the body, Heb. xii, 23.

But some seem to consider that Job xxxviii, 4-12, and Prov. viii, 30, 31, speak clearly of angels as spiritual intelligences pre-existing before the creation of man.

First, of Job—“Where wast thou when I laid the foundations of the earth? declare if thou hast understanding.” * * * * * When the morning stars sang together, and all the sons of God shouted for joy? Or who shut up the sea with doors, when it brake forth, as if

it had issued out of the womb? When I made the cloud the garment thereof, and thick darkness a swaddling band for it. And brake up for it my decreed place, and set bars and doors. And said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed?"

The words of Prov. viii, 30, 31, may perhaps afford us the key for a scriptural interpretation of the passage quoted from Job. Here Wisdom asserting her oneness with God, and participation of His eternal counsel respecting the purpose for which all things are and were created, says— "Then I was by him, as one brought up-with Him: and I was daily His delight, rejoicing always before him; rejoicing in the habitable parts of the earth; and my delights were with the sons of men."

Both passages make a rapid transition from considering the elements of the creation as existing in a chaotic state to the circumstances under which the morning stars first proclaimed the glory of God; then the earth became habitable, and peopled with the sons of men. The only pre-existing spirit named is Wisdom, or Christ, as one with God, that spirit of the Divine mind which was afterwards to personify (under an incarnate manifestation) before men the *word* or *will* of God in regard to the destiny of man, from before the foundations of the world were laid, in the work of the six days' creation, and morally in regard to the REST prepared for the sons of men (made sons of God in Christ, Heb. iv, 1-9.)

The foundations of the world were laid *morally* and *spiritually*, or in relation to the rest which remaineth for the people of God,—

First. On the seventh day of the creation.

Second. Under God's covenant with Noah after the flood.—Gen. viii, 8-18; comparing v. 14 with Ezek. xxx, 3; Rev. i, 7; x, 1.

Third. By the calling of Abraham and his seed, as *first* called typically in Isaac, Gen. xxi, 12; Rom. ix, 7, 8; Heb. xi, 18, viz., in the millennial kingdom of the first resurrection, as established to the Twelve Tribes of Israel in the land of the Canaanite, under the Mosaic Theocracy, Rom. v, 14; Rev. xx, 5, 6. But, in the days when this kingdom was established, notice was given of the "latter days," wherein it should terminate under a judgment of wrath, Gen. xl ix, 10. Nevertheless, its fall was to be such that an election of grace therein should lay the foundations of a new kingdom to be established to the seed of Abraham, as called in Shiloh, Messiah, or Christ (Galat. iii, 16-23; Luke ii, 34) over *all* the families of man:

“every one from his place,” or in his own land, Zeph. ii, 11, with Psalm lxxxvii. This may be illustrated by John iii, 3; Matt. xix, 28, in regard to the predicted manifestation of the Holy Ghost, with power over Jew and Gentile, made thereby one in Christ, Acts ii, 5-22, through the scattering of the holy people, Dan. xii, 7, for “the great sowing of Jezreel, beside all waters,” Isaiah i, 27; ii, 3; xxxii, 20; Hosca i, 11. This latter quotation makes the events of the day of Midian a type of what should come to pass in Messiah’s day, in its reference to the “valley of Jezreel.”—Judges vi, 33, compared with Isaiah ix, 4; x, 26.

Thus the foundation of the world is a phrase of variable import in scripture. This was shewn by the late Professor Lee, when interpreting the words of 1 Peter i, 19, 20—“But with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was made manifest in these last times for you,” &c. These words (he contends) prophetically contrast the sacrifice of the death of Christ in the end of the then world, Heb. ix, 26-28, with the typical foreshadowing of that event in the yearly sacrifice of the Paschal lamb, as first sacrificed in Egypt, and therefore before the foundation of that worldly sanctuary, Heb. ix, 1, which had typical ordinances of Divine service, the cessation of which was (by St Paul, under the inspiration of God) identified with the end of the then world.—Compare Matt. xxiv, 3-14, with Heb. ix, 26-28.

Comparing Acts vii, 53 with Galat. iii. 19, and Heb. ii, 2, also contrasting “the ministration of death,” by which God’s *first* covenant of works is characterised in 2 Cor. iii, 7, and Galat. iii, 21, 22, with “the ministration of the spirit,” by which God’s *second* covenant with the seed of Abraham is characterised in 2 Cor. iii, 8, and Heb. viii, 10, 11, from Jerem. xxxi, 34 (Christ himself being the spirit thereof, 2 Cor. iii, 17, or an incarnation of the Holy Ghost, in the fulness of the Godhead, Coloss. ii, 9), we are taught that there were ANGELIC MEDIATORS, or MINISTERING ANGELS under the first covenant, when told, Galat. iii, 19; Heb. ii, 2, that the Mosaic law “was promulgated by angels at the hand of a Mediator.”

This may mean by a mediating priesthood represented as a mediator through the High Priest thereof; and appointed for promulgating and ministering to the law received by them at the hand of Moses, as the mediator between God and the Israelites at the giving of the law. For the priests were appointed to be intercessors for the people under the typical law.

It might also be promulgated or proclaimed of God by angels to Moses, at whose hand it was received by the Israelites, as from a mediator between God and themselves, Exod. xx, 18-22; xxiv, 1, 2. For the continuance of such a mediating influence provision was made in the ordinances pertaining to the Levitical priesthood.

Scripture, however, speaks only of *one* mediator *now* between God and man, 1 Tim. ii, 5, but a mediator superior to all the former, in being *one with God*, Galat. iii, 20, even Christ, under that *new* and *second* covenant, which is called the “ministry of reconciliation,” 2 Cor. v, 18.

When, in regard to his humanity, it is said of Jesus, Heb. ii, 9-17, “he was made a little lower than the angels for the suffering of death;” and “he took not on him the nature of angels, but he took on him the seed of Abraham,” these scriptures may be verified in two ways—*1st.* Inasmuch as man’s human form is inferior compared with the spirits of the just made perfect in Heaven. *2d.* In taking a form of humanity inferior, according to the law of typical ordinances, to that of the ordinarily appointed Jewish priesthood, though still taking upon him the *seed of ABRAHAM*, when born in the tribe of Judah, and not in that of Levi, from which the priests of the ceremonial law were to be chosen, Exod. vi, 20; xxviii, 1; xl. 13; Deut. xviii, 5, with Heb. vii, 14, and Rev. v, 5. Yet his mediatorial office is superior to that of Moses and the Jewish priesthood, because his soul knew no corruption, and he ever liveth to make intercession for us, being spiritually one with God, and therefore all-powerful to realise God’s promised mercy to all who seek it in spirit and in truth.

The idea of ministering angels, as thus referred to, affords no warrant for a belief in the pre-existence of angels before the creation of man.

For the angels thus spoken of may mean only the human “messengers” or “ministers” of God’s will to the Jewish nation, Heb. i, 13, 14, through the ministration of the priesthood expressly appointed to carry out the mission of Moses; but, under subjection to the correction of a prophetic teaching, which should be terminated by Messiah’s mission, Matt. xxi, 37; xxiii, 34-39.

The discrimination, however, between true and false prophets was made one of personal responsibility, because there was to be no correct discrimination except of spiritual discernment, Deut. xviii, 15-22, with Acts iii, 19-26; vii, 37, 38, illustrated by 1 Cor. x, 4, and John viii, 56.

But the angels of Acts vii, 53; Galat. iii, 19; Heb. ii, 2, may also be explained of “angels made spirits” (Ps. civ, 4; Heb. i, 7), and re-

present the spirits of the just made perfect in Heaven, Heb. xii, 23, and permitted to watch for good over God's people on earth. These are spiritual agencies unseen to the natural eye of man, and never apprehended of man's natural intelligence, except under the vagueness of a theory. They are only spiritually discerned under the influence of a righteous faith, realising the idea of a superintending Providence for good to the people of God, even under those calamitous circumstances of life by which the servants of God are made to suffer from the sins of others, as well as from those of their own personal perversity before God, 1 Peter iv, 12-17.

Thus the vision of St Stephen's consolation, when on the verge of martyrdom, was not apprehended by those around him, or they would have been too much overawed by the terror of the Divine Majesty to have stoned him, as a blasphemer, for saying, "Behold I see the heavens opened (Rev. xi, 19), and the Son of Man standing on the right hand of God."

Thus, when in Ps. lxviii, 17, it is said, "The chariots of God are twenty thousand,* even thousands of angels: the Lord is among them, as in Sinai, in the holy place." We have therein (compared with 2 Kings ii, 11, 12; vi, 17) a key to the interpretation of Deut. xxxiii, 2 —"The Lord came from Sinai, and rose up from Seir unto them: he shined forth from Mount Paran, and he came with ten thousand of saints: from his right hand went a fiery law for them."

These passages combined will explain Acts vii, 53; Galat. iii, 19; Heb. ii, 2, respecting the Mosaic law, as "received by the disposition or through the promulgation of angels." The spiritual instruction of the latter-day prophecies is expressed in similar language, Habak. iii, 3, with Zech. xiv, 5. For "all the saints with thee," are words spoken under an apostrophe to the glory of the new Jerusalem, thus contemplated in a vision of prophecy respecting the earthquake by which that glory should be made manifest,—in terror to the world,—but under consolation of a spiritual comfort to the people of God, 1 Thess. v, 2-6, which the powers of this world should neither be able to give nor take away.—Compare Rev. i, 7; vii, 11; xi, 19; xvi, 18.

Thus the Mosaic law may be said to have been received by the disposition or promulgation of angels, as proclaimed of God by the voice of ministering angels—meaning the spirits of the just made perfect in hea-

* God's people are safer under his protection than the power of the Gentiles, however numerous the chariots and horses employed in its defence.

ven, and invisibly ministering to the strength of Israel's faith in the God who was then legislating to them through Moses, and causing them to feel that he was the same all-powerful God whose providence had watched over their fathers Abraham, Isaac, and Jacob; consequently that he would most assuredly verify his promises made to them and to their seed for ever. The disposition of angels may also have reference to the appointment of a specific priesthood for ministering unto the ordinances of divine service prescribed to the Jewish nation in the Levitical or typical law.

NOTE

ON THE " EXCEEDING HIGH MOUNTAIN" OF MATT. IV, 8, 9.

In the words, " Again the Devil taketh him up into an *exceeding high mountain*, and sheweth him *all* the kingdoms of the world, and the glory of them ; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me." The glory of all the kingdoms of the earth, as thus referred to, must have been set before Christ, either as typically centred in the glory of Jerusalem, viewed possibly from some favourable eminence near, Zech. xiv, 4, or the high mountain may be spoken of *ideally*, as in Zech. iv, 7, and in the " destroying mountain" of Jerem. li, 25.

On the latter supposition the temptation will mean that the Devil took him up *in spirit*, as by his flattering descriptions of the power of the world and its glory, intimating, at the same time, that these would, by the rulers of the Jewish nation, be given to him, through their acknowledging him for their Messiah, if only he would worship him as the ruling spirit of that power, Rev. ii, 9 ; iii, 9 ; and ix, 1-12, by acceptance of the condition involved, viz., that he should cease to stir up the people to worship God in a manner hostile to the worldly interests of the rulers of the Jewish nation, according to their views of its theocratic government, as established by Moses.

THE
 JEWISH FESTIVALS OF MOSAIC ORDINANCE,
 TYPICALLY AND PROPHETICALLY CONSIDERED IN
 THEIR RELATION TO THE OBLATION
 OF EZEKIEL XLV, 9-25;
 AND TO THE
 ESTABLISHMENT, FALL, AND RESTORATION OF THE
 KINGDOM TO ISRAEL.

“ And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel ; and for a sign which shall be spoken against.”—(Luke ii, 34.)

“ Wherefore I give you to understand, that no man speaking by the spirit of God calleth Jesus accursed ;* and that no man can say that Jesus is the Lord, but by the Holy Ghost.”—(1 Cor. xii, 3.)

* The meaning is, that no amount of Jewish or Heathen prejudice, traditionally received, will ever induce those taught of God's spirit to believe that Christ died the death of a blasphemer under a righteous condemnation of the Mosaic law, when “ made a curse for us.”—(Gal. iii, 13.) For such a conclusion argues that the Antichristian tradition, wheresoever existing, has not been righteously confronted by opposing scriptural testimony, sufficient to guide us in the way of truth, if only we will hear its voice, (John v, 39, 40 ; xiv, 26 ; xvi, 13, 25 ; with Acts i, 4-9.) Neither will any man, “ speaking by the spirit of God,” condemn as accursed (or as unbelievers, opposed to that faith of Abraham to which the promises are made,) those who are brought nigh unto God in a spirit of righteousness and peace. For these are gifts of the Holy Ghost, though possessed by men worshipping God under other traditional forms than those observed by Christians, under some or other of the many forms of faith attaching to the name of Christian. For the power of Christianity unto the salvation of all flesh is one in spirit.—(Rom. xiv, 4 ; 1 Cor. iv, 20.)

MEMORIAL LINES

On the relation of the Mosaic or *first* Covenant to that of Messiah's day, or the *second* Covenant of God's promised mercy to the seed of Abraham; as a promise which speaks of all the families of the earth being blessed through a mission of Jews in Messiah's day; or by the scattering of the Jews throughout all lands (Dan. xii, 7) as the people of the first resurrection. This we Christians believe to have been realised in Christ by the events of the Apostolic age.—(John iv, 21-28.)

Occasioned by a present of the Passover Cake from Jews to a Christian.

WHITBY, A.D. 1858.

Memorial of that troubled hour,
To Israel snared in Egypt's coils,
When heaven-sent aid brake worldly power,
And freed God's people from their toils.

Bread of hope, and godly union
To Israel throughout all ages;
Fed by thee, Faith holds communion
With light and truth, from scripture pages.

Despair not Israel in sorrow,
For blighted hopes of days gone by;
Night precedes each sun-lit morrow,
Unto earth's eternity.*

Death and Hell† thy reign was broken,
When fell the mystic Babylon.‡
Messiah reigns: the Lord hath spoken,
Though man's rebellion lingers on.

Thy kingdom, Israel, *thus restored*, ||
Needs but the eye of faith to see,
** For all who own Jehovah§ Lord
Are thine, or Gentiles saved through thee.

* Jer. xxxi, 35-37; xxxiii, 24-26.

† Isaiah xxviii, 15-18.

‡ Isaiah xiv, 29-32; xxx, 33; xxxi, 9.

|| Ezek. xxxvii with Isaiah xxvi, 19; llii, 12, with liv, and Dan. xii, 7, with Hosea ii, 23; Zech. viii, 28.

§ The Jews always substitute "Adonai" for "Jehovah" in reading the Scriptures.

** Or thus—For where thine "Adonai" is Lord,
The saved, in spirit, are given to thee.

IN the Oblation of Ezek. xl, 9-25, provision is first made for supplying the High Priest with means for duly celebrating these festivals of God's appointment in the place which he should choose. When, therefore, God should cease to choose a place for the continuous celebration of these typical solemnities, the Jews were, by the law of their ordinance, taught to consider that their cessation would be according to the will of God, whether made to cease only for a certain fixed time and purpose of God, as under the seventy years of the Babylonian captivity, or when after a cessation of 1335 typical days, as predicted in Dan. xii, 12, the spiritual instruction of these typical ordinances should be merged into that of Christ's everlasting Gospel. For then the seventh trumpet should begin to sound with spiritual and everlasting effect.—Rev. xiv, 6, with x, 7, interpreted by Rom. xvi, 25, 26, in its reference to Rom. v, 14.

The typical instruction respecting the blessing and the curse was, by command of Moses, to be solemnised before the whole nation, assembled on Mounts Ebal and Gerizim, in the year that the Israelites should enter into the *rest* of God's promise, at the end of their predicted wandering for forty years in the wilderness, *viz.*, when they should be permitted of God to enter into the promised land, then possessed by the Canaanite.—Deut. xxvii, with Heb. iv, 1-11, explaining verse 10, by reference to Galat. iii, 16-28; with Rom. viii, 9, 10, which, with Rom. vi, 3-12. These texts illustrate what is said in Ezek. xxxix, 12-17, about the burial of the dead by the house of Israel (*first*, for the seven months of the typical dispensation, thus characterised by its typical festivals of Levitical ordinance, which also have relation to the seven seals, trumpets, and vials of the apocalyptic vision), before it became a concern to all the people of the land, or to the Gentile as well as to the Jew, from a common faith in the predicted resurrection of the dead, Ezek. xxxvii, though ordained to commence with the house of Israel first, Rom. v, 14, and Rev. xx, 5, 6, with Rom. xvi, 25, 26. Thus Matt. x, 5-16; xv, 24, compared with the enlarged mission of the gospel after the events of the day of Pentecost mentioned in Acts ii, and fulfilling the prediction of Acts i, 4, with John xvi, will serve to shew the relation of Matt. xix, 28 (when interpreted by John iii, 3, and Acts x, 34, 35) to the fulfilment of the prediction respecting the restoration of the kingdom to Israel, with final and everlasting effect.

The spiritual instruction respecting the blessing and the curse, as given to the Jews under typical ordinances, is to be illustrated thus, as to time and place, viz. :—

- 1st. To the tribes assembled on Mounts Ebal and Gerizim, as described in Deut. xxvii.
- 2d. As renewed before *all* Israel, assembled in the place that the Lord should choose, “at the Feast of Tabernacles,” in the year of release, which was the Sabbath year, and therefore once in every seven years continuously.—Deut. xxxi, 10-14.

We may observe also that the instruction typically given on Mounts Ebal and Gerizim, at the beginning of the Mosaic dispensation, was spiritually renewed by Christ, in the days of his earthly ministry, under the parable of Dives and Lazarus, Luke xvi, for the imagery of the parable is derived from the scenery and attendant circumstances connected with the previous typical instruction. Hence, Hosea xii, 9, compared with Zech. xiv, 16-20, represents the feast of tabernacles as foreshadowing that “feast of holy things” which Ezra ii, 63, and Nehem. vii, 65, described as characterising the times when the kingdom should be restored to Israel, with full and final effect.

Thus the predicted gift of the Holy Ghost over all flesh in the latter day, represents the “everlasting righteousness” of Dan. ix, 24, and the “quicken ing spirit” of Israel’s restored life, in the days of God’s second covenant with the seed of Abraham. This, therefore, commemorates the fulfilment of Israel’s second deliverance, Jerem. xvi, 14, 15, as realised by the restoration of the kingdom to Israel, spiritually in Christ, Matt. xxi, 37; the David of Ezek. xxxvii; with Matt. xx, 30-34; xxii, 41-46. For the restoration of the kingdom (in the full sense of the predicted blessing to the Israel of God) contemplates its redemption from the then opposing violence of Jewish and heathen prejudice, Matt. xi, 12, when made the kingdom of the world’s regeneration unto God in Christ, Matt. xix, 28; or the kingdom of “God amongst men,” by the gift of the Holy Ghost, Acts i, 7, 8, with John xvi. This kingdom of “Emmanuel,” or Messiah’s kingdom, was no longer to be one of an exclusively Jewish nationality in the land of the Canaanite.

It is ever a spiritual kingdom, having no local limitation of its dominion, as in the days of the temporal dispensation.—John iv, 21-27.

Of this St Paul spoke in 1 Cor. xv, 24—“Then cometh the end,” (as referred to in 1 Peter iv, 7, “the end of all things is at hand”),

" when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power."

This means all that shall resist being thus brought nigh unto God by the gift of the Holy Ghost, as the quickening spirit of Christ's resurrection glory, and that "feast of holy things" which was foreshadowed in the feast of tabernacles.—Hosea xii, 9, with Zech. xiv, 16-20.

That such was the meaning intended by St Paul is clear from the words which follow:—" For he must reign till he hath put all enemies under his feet." " The last enemy that shall be destroyed is death, for he hath put all things under his feet" (Ephes. i, 21; Heb. ii, 8.) " But when he saith, all things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, (viz., to Christ spiritually reigning on earth) then shall the Son also himself (as one in spirit with his people on earth) be subject unto him that put all things under him, that God (in heaven above) may be all in all."

The last enemy thus described as death represents, therefore, the dominion of that power of the devil, which was effectually broken by the sacrifice of the death of Christ, Heb. ii, 14, though remaining to be destroyed under the predicted fiery judgment of God's furnace kindled at Jerusalem, Is. xxx, 33; xxxi, 9, with Ezek. xxii, 20-23. This is represented in Rev. xx, 14, as the fiery lake of the second death, to the condemnation of which (as exemplified over the then blinded of Israel who perished in the destruction of Jerusalem) death and hell are thenceforth everlasting consigned, or by an eternal law. This eternal law is the curse of the Mosaic law condemning all flesh until redeemed therefrom in Christ, not by the (possibly only assumed) name of Christian, but by the gift of the Holy Ghost. For of all who blindly choose death rather than life, Christ has said, John v, 40, " Ye will not come unto me that ye might have life." The power of that curse was truly broken when Christ became a curse for us, under an unrighteous condemnation of that curse imputed against him by the then Jewish Church, that we might be made the righteousness of God in him, as in the power of his resurrection, by the redeeming grace and gift of his spirit, Galat. iii, 21, 22; 2 Cor. v, 21. Though the curse thus continues to devour the earth in part, it can never (spiritually) hurt those who are brought nigh unto God in Christ, by the gift of the Holy Ghost, 1 Peter iv, 12-19.

Thus, the death which was destroyed by the sacrifice of the death of Christ, Heb. ii, 4, means the power of the curse as entailed upon the

disobedient of Israel in the law of works, Galat. iii, 10. For that was the law of a typical instruction, to bring men unto God in Christ, by a way of righteousness, not as made by the Jews (Isaiah i, 11, 12) the law of a false reliance on the sacrifices of a ritual atonement through a misapprehension of God's purpose in the typical instruction, as willing mercy, and not sacrifice. By this misapprehension of its typical ordinances, the law became to "the blinded of Israel" as "statutes which were not good, and judgments whereby they should not live," Ezek. xx, 25, with Galat. iii, 16, 23. Hence, St Paul in 1 Cor. xv, 56, calls that law, "the sting of death," and "the strength of sin," over which we can obtain victory only through our Lord Jesus Christ, the power of the curse having been broken down in the spirit of the power of his resurrection, as predicted, Is. xxv, 7, 8, with xxvi, 19, and Ezek. xxxvii, 11-28.

Thus, when Isaiah, xxviii, 18, said, in the name of God, to Israel, "Your covenant with death shall be disannulled, and your agreement with hell shall not stand, when the overflowing scourge shall pass through" (viz., the judgment ordained for revoking the first or temporal (Galat. iii, 17) covenant of works, to establish the second as a covenant of mercy, and eternal) "then ye shall be trodden down by it." This prediction was fulfilled in that desolation of Jerusalem, under which the first or typical kingdom was brought to its predicted end, when the rulers thereof rejected Christ for their Messiah under false views of the Mosaic law, and its ceremonial ordinances of an atoning sacrifice, saying, "We know that God spake by Moses, but as for this fellow, we know not whence he is."

That *first* covenant of works is thus denounced as a covenant with death and hell, seemingly for these reasons:—

1st. Because the law of works was never designed of God as a life-giving law, Galat. iii, 21, but as an instruction unto the requisites of a righteous faith looking to God's mercy for a covering of transgression by the gifts of redeeming grace, sought in self-humiliation, through conviction of sin, the knowledge of which was to be awakened within them, under condemnation of the law, Isaiah lvii, 15, with Rom. iii, 20.

2d. Because Israel's perverted views respecting the object of the law of works were encouraging a Pharisaic notion of self-righteousness when observing the law in the letter of its precepts, and

without regard to the spirit of its meaning, 2 Cor. iii, 6. Thus, repentant sinners were subjected, in contempt, to a soul-destroying paralysis of hope in the mercy of God, for the gift of redeeming grace, Isaiah lix, especially verses 15, 16, with Matt. ix, 13 ; xxiii, 23.

3d. Because the fear of God, as thus taught by the precept of men (Is. xxix, 13, in contrast to Jerem. xxxi, 34) was bringing the nation under the predicted curse of "relying on an arm of flesh," and "walking to go down into Egypt," and to trust in the strength of Pharoah, instead of looking to the promised salvation of Abraham's God, by a like faith with Abraham. Hence, the desolation of bloody wars was continuously perpetuated over the nation.

The words of Heb. ii, 14, may be paraphrased thus:—"That through death he might destroy the devil (and with him) the power of death," and be interpreted by John v, 45, with 1 Cor. xv, 56, 57, and Galat. iii, 18. They will thus mean, that the spirit of a false accusation under the law of Moses, by which the Jewish nation, when condemning Christ as a blasphemer and possessed of the devil, should be brought to its appointed end of a fiery desolation on their city and temple, under the judgment of God condemning it ; and that by a righteous sentence of the law of Moses, in whom they trusted, when rejecting Christ for their Messiah, Rev. ii, 9 ; iii, 3 ; ix, 1-12 ; with John viii, 44.



MEMORIAL LINES

ON

THE FEAST OF TABERNACLES.

ZECH. xiv, 16-20, AND HOSEA xii, 9, WITH LEVIT. xxiii, 40-43;
DEUT. xvi, 16; AND XXXI, 10-14.

A SUPPOSED DIALOGUE

Between an ISRAELITE and his PRIEST at the Festival in the year of (?) Christ's Crucifixion, foreshadowing the then impending consummation of the Harvest predicted of God (Matt. xiii, 38, 39), and already consecrated in the first-fruits of the world's redemption in Christ, by the gift of the Holy Ghost, at the Pentecost in that year.—(Acts ii, and Matt. xix, 28, illustrating Rev. xiv, 1.)

The Feast of Tabernacles next following the Crucifixion of Christ should, perhaps, be dated from the year following, and not from that of the Crucifixion; for the seventh month of Mosaic computation, Exod. xxiii, 16, with Levit. xxiii, 34, is the first month of the year in the Modern Jewish Calendar, and in its Chronology of Jewish History.

This explains what would otherwise be difficult to understand, viz., why the events recorded of the fourth and fifth months, Jerem. lli, 6-12, being dated from the eleventh of Zedekiah's reign, or B.C. 588; the restoration of the power of speech to Ezekiel, which was predicted, Ezek. xxiv, 24-27, and followed in the tenth month of the same year (when reckoning from the month of the Passover, Exod. xii, 2, as the first month), is called the tenth month of the twelfth year of the Captivity in Ezek. xxxvii, 21.

It must shew a very early alteration in "the times and laws" of God's appointment, and possibly damaging to a right understanding of the typical instruction ordained of God therein, Dan. vii, 25, explained by Luke xvi, 31; John v, 46, 47; viii, 39, 40.

PREFACE.

THE object of these lines is to express, with readable effect, if in my power, what might have been the thoughts of spiritually minded Jews (like Nicodemus) when perplexed as to the meaning of Zechariah's prophecy, and inclined, from passing events, to believe in the divine authority of Christ's mission to the Jews, for the salvation of the world through an election of the then Jewish nation.

The reasonings are based upon the authority of Jewish prophecy, and are such as might have been suggested, by that alone, to the Jews of the Apostolic age, though here corroborated by New Testament references favouring the interpretation thus given to the prophecies of the Old Testament.

The conclusion presumed to be established is, that the predicted restoration of the kingdom to Israel was eventually realised in the Apostolic age, by the gift of the Holy Ghost redeeming it from Jewish prejudice and heathen violence, to establish it on the spiritual foundation of its predicted eternity, as the kingdom of God amongst men, or Emmanuel's kingdom.

The kingdom thus restored to Israel is ever manifesting the glory of God in Christ to all the families of man. For all are now equally accounted the seed of Abraham under God's new covenant of everlasting mercy; shadowed forth by the calling of the Jews in Isaac under the Mosaic theocracy, but realised with full and spiritual effect only in the latter days thereof, and as by a calling out of Babylon in Christ.

RABBI, the trumpets sound, what means the note ?
 The seventh month has only half way gone,
 Yet have the silver trumpets spoken thrice.*
 This last, our harvest-trumpet, surely has
 Some hidden meaning, for it summons us
 To dwell in booths,† as Israel of old,
 For seven days. Some mystic ordinance
 We needs must read in Zechariah's words ‡
 Inspired of God. Yet none doth satisfy
 10 The yearning of my soul to know the truth.

* Num. x, 10, with Levit. xxiii, 24-44.

Thrice, viz. :—

1. At the memorial of the blowing of trumpets on the *first* of the *seventh* month. Hence the seventh trump of Revelation is the *great* trump of Isaiah xxvii, 13, and the *last* trump of 1 Cor. xv, 52, or the heralding voice of God's *last* message to the Jewish nation through his Son. Matt. xxi, 37.
2. On the day of the great atonement, or on the tenth day of the seventh month.
3. At the feast of tabernacles, on the fifteenth of this seventh month, and in Exod. xxiii, 15, called "the feast of ingathering which is in the end of the year." But from the date of Haggai's prophecy (ii, 15-20) the trumpet warning of this festival was made one of seventy typical days. These, corresponding to the years of the Babylonian captivity, and perhaps with intended reference thereto, after the manner of Ezekiel's prophecy (iv, 5, 6), were numbered from the fifteenth of the seventh month to the twenty-fifth of ninth month ; and in their anniversary terminated a typical instruction of sixty-two prophetic weeks, or four hundred and thirty-four typical days from the day of the great atonement on the tenth of the seventh month. We thus infer that the sixty-two weeks and the seventy weeks of Daniel's prophecy had one common object, viz., to forewarn the nation that though the restoration of the kingdom did, as predicted, commence with Cyrus, the redemption of the kingdom from subjection to the power of the mystic Babylon should be realised only with everlasting and spiritual effect under a fiery judgment on the world, beginning at Jerusalem, in Messiah's day.—

1 Peter iv, 17, &c. &c., with Isaiah xiv, 12-32.

See *The Symbolic Chronometer of Jewish Prophecy*, revised and abridged.

† Levit. xxiii, 40, with Nehem. viii, 14.

‡ Zech. xiv, 16-20.

For gathering in the harvest we have yet
 Of grace some seventy days,—so Haggai says ;*
 And yet methinks he ponders something else
 When speaking of our crops. Self interest needs
 No goading on to seek its worldly gain ;
 He speaks, moreover, of neglected fruits
 Not gathered by the time ordained of God.
 Yet we, with busy hands and fervent zeal
 Seem to neglect no season of God's gift

20 In that respect ; though strange to say, we oft
 Thanklessly reap what God in mercy gives.
 The trumpet warnings† of this seventh month
 Proclaim, my son, as with accordant strain,
 The “end” of things appointed in our Law,‡
 To shadow forth things holier far than these.
 The tents in which we dwell this week§ are meant
 To teach us how, of old, for forty years God led
 His people through the wilderness, and made
 Them dwell in tents, on Him dependent
 30 For each day's sustenance, that thus he might
 Prepare their hearts by faith to live on him,
 Not self dependent, in the promised land.

* Haggai ii, 15-20. † Levit. xxiii, 24-44, with Deut. xvi, 16.

‡ 1 Peter iv, 7, with Matt. xiii, 39 ; xxiv, 3-14 ; and Luke xxii, 37 ;
 xxiv, 27, with 1 Cor. xv, 24.

§ On this dwelling in tents compare Hosea xii, 9, and Nehem. viii, 14-18, with Levit. xxiii, 40-43. This, by comparison of Deut. xvi, 16, and xxxi, 13, was made the ordinance of a typical instruction to be observed year by year continually, but with especial solemnity in the year of release, or at the end of each sabbath of years.

These ordinances, however, were to be observed only in the place which God should choose, and were therefore (with that first covenant of works to which they had reference) disannulled by the calling in of the Gentiles to be co-heirs with Israel in the kingdom, under a new and everlasting, with the seed of Abraham, in Messiah's day, Gen. xl ix, 10. But the seed of Abraham, as thus called in Messiah, was to comprehend all the families of man, and the glory of the kingdom to be no longer that of a locally circumscribed worship, consisting of typical and ceremonial ordinances, but a worship in which all the families of the earth should be brought nigh unto God, to serve him “in spirit and truth,” John iv, 28, by the gift of the Holy Ghost, 1 Cor. xii, 3-12, verifying with Acts ii, the predictions of Jerem. xxxi, xxxiii, and Ezek. xxxvii.

Seed time and harvest then were not, yet thus
 Our fathers knew not want; nor knew they
 The purport of this harvest feast until
 In Canaan's soil they ploughed and reaped the fruits
 Of their own labour under God; for then
 Their daily harvesting of manna ceased,
 E'en as it ceased upon each Sabbath day,

40 And taught the law of God's appointed rest—
 The spiritual rest of hearts at peace with God.

In memory of these great events, this feast
 Yearly proclaims how (and wherein fulfilled),
 God gathered to himself the fruitful seed
 Of Abraham, ever made more fruitful
 By the scattering thereof, as when in
 The wilderness they multiplied of old,
 And waxèd great by faith before they entered
 Into the glory of their kingdom.* Thus,

50 As by a quickening power of life,† that seed
 Is ever being gathered of God's grace
 Into his rest: man's Paradise on earth,
 And foretaste of eternal life in Heaven.
 Of this spake Jeremiah‡ in God's name,
 When saying, I will make with Israel
 A new and lasting covenant, unlike
 To that which, resting on themselves, they brake
 Through disobedience. For in this I will
 Myself make manifest within their hearts,

60 And be their God "in spirit and in truth,"§ not by
 The wisdom of man's teaching. Thence in power
 Essentially divine, my people they
 Shall ever be who seek me righteously.||

Pardon me, Rabbi (for in truth thy words
 Do muse¶ of understanding), if I seek

* Rom. v, 14; 1 Cor. x, 4; 1 Cor. xv, 24, with Matt. xix, 28, and
 Heb. xi, 39, 40, in illustration of Rev. xx.

† 1 Cor. iv, 20; xv, 45; John iii, 3, with 2 Cor. v, 17; Galat. vi, 15.

‡ Jerem. xxxi, 27-38; xxxiii, 15-26, with Heb. viii, 11.

§ John iv, 23. || Acts x, 34, 35.

¶ Psalm xxxix, 8; xlix, 3; cxlii, 5; Luke iii, 15.

The further comfort of thy thoughtful speech.
 What mean our Daniel's seventy weeks, and how
 Stand they related to this Holy Feast
 Foreshadowing Messiah's glorious rest?

70 Not light the task, my son ; that thought resists
 Embodiment in words clear and precise.
 Yet these thoughts of faith and hope teem ever
 With consolation of God's promised peace ;
 The harvest of his grace,* and glorious rest.
 Let us then seek to enter in ; but first,
 In humble prayer turn we to him for light
 And truth to bless these musings of the soul.

The seventy years of our captivity
 In Babylon were ordered for our " good,"†

80 That Israel, estranged thereby from vain
 And superstitious trusting to the Law
 Of ritual sacrifice,‡ might worship
 The God of Abraham with purer faith ;
 And thereby bring the Gentile world to God,
 Enlightened by the light of Israel.§

In this our harvest feast we celebrate
 Israel's return from Babylon,|| as willed of God
 In Cyrus,¶ yet 'twas shewn to Daniel then,
 In that his prophecy of seventy weeks;**

90 To Zechariah afterwards ; again
 To Ezra ; and to Nehemiah too,
 That distant were the days wherein the
 Meaning of this ordinance should be
 By Urim and by Thummim clearly known,
 As thus revealèd of the Holy Ghost.††

* Hosea xii, 9, with Zech. xiv, 16-20.

† Jerem. xxiv, 5.

‡ Isaiah i, 11, 12.

§ Luke ii, 29-33.

|| Ezra iii, 4 ; Nehem. viii, 9 ; with Zech. xiv, 16-20, as ordained for a typical commemoration of Israel's second deliverance (Jerem. xvi, 14, 15, with Isaiah xi, 11) until realised with spiritual and everlasting effect, by the gift of the Holy Ghost, outpoured upon all flesh, *i.e.*, on Jew and Gentile alike in Messiah's day.

¶ Isaiah xliv, 28.

** Dan. ix, 24-27, with Zech. ii, 7 ; xiv, 16-20 ; Ezra ii, 63 ; Nehem. vii, 65.

†† Acts ii, 5-37, from Joel ii ; John xvi, 13-25 ; Acts i, 8.

There are who think the time at hand when we
Shall truly taste this feast of holy things.*

Some think ere this we might have tasted them,
But by traditions† rendered dull of taste;

100 Since, at the Pentecost,‡ oblation of
The harvest in its first-fruits has been made;
And rumour speaks of marvellous events
Said to have been at the last Pentecost.

Each anniversary return of these
Our harvest months doth number seventy
Full weeks,§ or seven times seventy days,
Of God's long suffering mercy to us.||
Thus, from the Pentecost when Babylon fell,¶
To the return of this our harvest feast

110 In the year following,** were seventy weeks

* Luke ii, 25 ; John iii, 2 ; vii, 50 ; xi, 47-53 ; 1 Peter iv, 12-15, with
Matt. xix, 28. † Matt. xv, 8-7.

‡ Exodus xxiii, 16 ; Levit. xxiii, 10-22 ; Deut. xvi, 9-18.

N.B.—The seven typical weeks from the Passover to the Pentecost are unquestionably one reference of the seven weeks in Dan. ix, 24-27. But we have also a remarkable historic illustration of those “troublous times” in the interval between the beginning of Nehemiah's mission, about the fifth of the fifth month, and the twenty-fifth Elul, or the sixth month, in the twentieth year of the reign of Artaxerxes. Nehem. ii, 1 ; vi, 15.

§ From the Pentecost, or fifth of the third month to the fifteenth of the seventh month (Levit. xxiii, 39), are one hundred and thirty typical days, or four months ten days, viz. the four months of the Jewish proverb. John iv, 35.

To these add the typical and prophetic year of three hundred and sixty days for their anniversary commemoration, whensoever marked by some great event answering to the character of the prediction, and we have four hundred and ninety days, being seven times seventy days, or seventy weeks of a typical and prophetic instruction from the events of Jewish history. “The appointed weeks of harvest” (Jerem. v, 24) may have reference to the *seventy* weeks rather than to the seven weeks from the Passover to the Pentecost.

|| Matt. xviii, 21, 22.

¶ In the first year of Darius the Median, Dan. v, 30, 31, howsoever reckoned chronologically.

** The second year of the above Darius' reign was the first year of the

Of memorable record in our annals :
 For Cyrus from our bondage freed us then.
 God's prophet might have willed that memory,
 Dwelling on mercies past, should quicken thus
 With livelier faith the future of our hopes.
 Or Daniel's seventy weeks may, haply, mean
 Some seventy anniversaries of this
 Our Feast of Tabernacles,—ending
 With an event of everlasting note,

120 Whereby the truth or error of our Church
 In its late judgment 'gainst the Nazarene
 Shall be more fully shown. For much I fear
 Our Sanhedrim hath judgment rashly passed
 Upon the innocent, through fear of man.*
 Yet not e'en thus, methinks, will they avert
 The jealousy of Roman power, for we
 Own Cæsar, only as by conquest, King.
 Rebellion's furtive murmuring forbodes
 Some direful contest 'tween ourselves and Rome,
 130 Through which, perhaps, our Sanctuary shall be,
 As Daniel said, made desolate by war;†
 With none to help us in our need;‡ if he
 Messiah was whom we did crucify.
 He urged not to rebellion, but required
 That Cæsar's tribute should be duly paid,§
 And God be with befitting homage served.
 He spake of peace : in holiness he lived,
 Reclaiming sinners to the love of God.||
 If now with living power that voice were heard
 140 Above rebellion's cry, Messiah's reign
 Amongst ourselves might to the Gentile world
 Salvation bring, and quench war's fiery flood.

reign of Cyrus the Great, and therefore the year of Israel's return from Babylon.—Ezra iii.

* John xi, 47, 48.

† Dan. ix, 24-27 ; xi, 45 ; xii, 7 ; Zech. xiii, 7.

‡ Dan. viii, 25 ; xi, 45.

§ Matt. xxii, 21.

|| Zech. xiii, 1, with Isaiah i, 18-21 ; lvii, 15 ; Matt. ix, 12, 13, with xi, 28.

This were indeed a feast of holy things ;
 A harvest teeming with rich fruits of grace,
 Preparing souls on earth for life in Heaven.

If thus I rightly read these stirring times,
 Some forty years remain to be fulfilled,
 According to Ezekiel,* before
 The end predicted shall have fully come.

150 'Tis, also, now the thirtieth year since he
 Whom late we crucified at Calvary
 Was born in Bethlehem. Seventy years
 May thus, with dire portent, be numbered
 On this our generation,† as of old
 When in captivity to Babylon.

This harvest feast, methinks, to Israel
 Foresawed and commemorates the Kingdom's
 Restoration, as commenced by Cyrus,
 But remaining in these our troublous times,

160 To be established under woe to man,
 Except in hearts where Abraham, by faith,
 Pleads before God acceptance of his seed,
 As in Messiah called, and sealed of him
 Unto the world's regeneration ‡
 Under that new and hopeful covenant,
 Which, resting on the faithfulness of God,
 Ordaineth mercy, and not sacrifice §
 For sin ; if only sinners would be cleansed
 Of God's redeeming grace, and live to Him,
 170 The author of their new and heavenly hope.

Rabbi, thy words bewilder me, yet truth
 There seems in what thou say'st : pray tell me how
 The restoration to eternal life
 (Made by a calling out of Babylon,||
 Ordained in Cyrus,¶ as Messiah's type),
 Can, as you say, be looked for under a

* Ezek. iv, 5, 6.

† Matt. xxiv, 34, 35.

‡ Matt. xix, 28 ; John iii, 3.

§ Matt. ix, 13.

|| Zech. ii, 7 ; Rev. xviii, 4 ; Is. xiv, 29-32, with Matt. iii, 7 ; xxiii, 34-39, illustrating Rev. ix, 1-12, and xviii, 24.

¶ Isaiah xliv, 28.

180 Flood of fire on this our city, and
Our sanctuary, as is prophesied *
In Daniel ? For we blindly read our doom,
If only thus his words must be fulfilled !

My son, remember, God hath taught us that
His ways are not as our ways, but higher
Far above our human comprehension,
Until, in spirit, raised † above the cares
Of this world, and its changing fashions.
We, by tradition taught, ‡ for ever seek
Messiah's reign in signs of Gentile pride ;
Yet, possibly we err, for Daniel says
The vision of his prophecy shall be

190 Fulfilled only by the scattering §
Of Israel throughout the Gentile world.
We, building for ourselves, think only of
The Canaanite's dominion given to us. ||
Yet God, if we could see the things which make
For peace, may by our scattering mean to bless
The world through us, ¶ if only we will hear
The pleading of his spirit in subjection
Of our human will, warped by tradition's pride.
But if through us (Messiah's instruments),

200 God purposes salvation to the world,
Our Canaanitish glory waxes faint.
E'en thus, our first deliverance out of
Egypt, when compared with our second, **
As from Babylon, to memory fades.

* Dan. ix, 24-27, compared with Dan. ii, 45; vii, 27; xii, 7, to end.

[†] Acts i, 7, 8; Ezek. xviii, 2 and 25.

‡ Matt. xii, 38-42. § Dan. xii, 11.

|| The ETERNAL promise of Gen. xii, 6, 7, was made CONDITIONAL IN ITS INDIVIDUAL EFFECTS, when the law of Moses was added to the promise for a typical instruction respecting the "everlasting righteousness" (Dan. ix, 24) of God ordained in Christ from the beginning; to have an incarnate manifestation thereof in the "latter days" of the typical dispensation, Gen. xl ix, 10; Galat. iii, 16, 17. For that was to close under judgment of the curse pronounced against disobedience from the beginning, Levit. xxvi; Deut. vii, 1-12; ix, 1-9; xxvii; xxviii.

¶ Luke ii, 29-33.

** Jerem. xvi, 14, 15, with Isaiah xi, 11.

This is, perhaps, what Zechariah meant
 In saying that the Canaanite no more
 Should occupy the house of Israel's God.*
 For Israel's hopes, as Abraham's seed, extend
 O'er all the earth; and on God's spirit build.

210 These shun that pride of Gentile power which caused
 (E'en from the days in which Isaiah lived),†
 The blinded of this world in Israel
 To be numbered with the Canaanite,
 That so Assyria and Egypt might
 Become with Israel for ever one;‡
 By the like gift of God upon all hearts,
 Subduing them to righteousness and peace!
 If such, and such alone, be Abraham's seed,
 (As taught the Nazarene), our ritual
 220 Sacrifices must, as in Babylon,
 Cease again; § and we, when scattered, have
 No nigher access unto Israel's God
 Than have the Gentiles, when by faith brought nigh

* Zech. xiv, 21; Matt. xi, 12; and 1 Cor. xv, 24, illustrating Luke xxi, 24; Rev. xi, 2; xx, 4, and meaning that Israel (as then sitting in the seat of Canaanitish power, and thus, throughout the times of the typical dispensation, symbolized in the rebellious faction thereof as the "evil figs" of Jerem. xxiv, 8, and the locusts of Rev. ix, 1-12, with Amos vii, 1-3, and Rev. ii, 9, iii, 9, to represent the seven-headed and ten-horned power of the mystic Babylon, blending the two kingdoms, viz., of Judah and of the ten tribes together at Jerusalem) should no longer be permitted to claim for themselves the kingdom of God's people, as by exclusive privilege. For such was not to be the character of its spiritual and eternal foundation, which, though about to be established at first in the land of the Canaanite by the gift of the Holy Ghost there, Acts ii, was to be by that election of Jews extended over all the earth, Dan. xii, 7; Zech. xiii, 7; with Isaiah i, 27; ii, 3, "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

† Is. i, 10. ‡ Is. xix, 23-25; Zeph. ii, 11, with Ps. lxxxvii.

§ Dan. xii, 11, 12, when compared with Dan. ix, 24-27, must mean that the Mosaic dispensation of ritual ordinances should cease for ever, by the sacrifice of Messiah's death, Isaiah iii, with Heb. ix, 26-28. But that those of the then blinded of Israel, who should survive the desolation of Jerusalem consequent thereon, would remain blinded in part as to the meaning of these predictions until after 1290 and 1335 typical days from the preparation for the Passover—thus identified with the cessation of the

To worship Him in spirit and in truth,
By-like adoption made the sons of God.

Taught by a language pure,*—God's gracious gift,—
And brethren made, all flesh shall then draw nigh
To celebrate this harvest feast of love,
Th' ingathering of his grace to Paradise

230 Made fruitful;† and renewed with endless life
Ripening on earth, till garnered into Heaven.

oblation and sacrifice. Also that the meaning of the seventy weeks' prophecy should then be read with everlasting effect, when exemplified in the predicted harvest of God's judgment on the world, beginning at Jerusalem. Matt. xiii, 39; John xii, 31.

* Zeph. iii, 9; Joel ii, 28; Acts ii, and x, 34, 35.

† Matt. xiii, 37-40, with Rev. xxii, 2; 1 Thess. iv, 14-18; Heb. xi, 39, 40.

A P P E N D I X.

NOTE 1.—The week for confirming the covenant with many, Dan. ix, 27, is spoken of as a Sabbath of years, being a prophetic week of seven years, or twice twelve hundred and sixty days. These, as extended, in the latter half, by the seventy days' extension of the typical harvest time, from fifteenth of seventh to the twenty-fifth of ninth month, and terminating thirteen hundred and thirty-five days from tenth of first month, Dan. xii, 12 (viz., from the preparation for the passover in the middle of the week), may be illustrated as the times of a typical and prophetic instruction appointed of God, by reference to Hosea xii, 9, xiv, 16-20; with Deut. xxxi, 10-14:—

“ And Moses commanded them, saying, At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles,

“ When all Israel is come to appear before the Lord thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing.

“ Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law:

“ And that their children, which have not known anything, may hear and learn to fear the Lord your God, as long as ye live in the land whither ye go over Jordan to possess it.”

This may perhaps throw a light upon the words of 2 Chron. xxxvi, 21, in regard to the object and duration of the Babylonian captivity, viz.—“ Until the land had enjoyed her Sabbaths: for as long as she lay desolate she kept Sabbath to fulfil threescore and ten years.” Thus we learn that “ the obedience of faith ” demanded of the nation in the typical ordinance of the Sabbath year would never be righteously observed otherwise than under circumstances similar to those of the Babylonian captivity, though that should be limited to seventy years. It

seems that the object of the captivity was to withdraw the nation from its false reliance, in atonement for sin, on the ritual ordinances of a typical law, ordained only to characterise the desolating effects of sin, and thus to bring Israel unto God by a way of holiness. For, in thus being, by God's grace, drawn aside from the "deceivableness of unrighteousness," (or of a false justification, relying on the idea of a ceremonial atonement for sin, 2 Thess. ii, 10), the nation was in fact left without other hope towards God than that made the law of man's eternal life to Adam in Paradise, viz., the obedience of faith. For, in that spirit, Abraham is said to have seen the day of Christ, John viii, 56. It is again made the law of eternal life under the gospel dispensation; but therein only under a promise of the gift of divine grace equal to every need of those who truly set themselves to do the will of God.—John iv, 23, 24; 1 Cor. xii, 7; 2 Cor. xii, 9, illustrating 1 Cor. iv, 20, compared with Luke xvii, 20, 21, and John iii, 3.

NOTE 2.—The words of Rev. x, 7, 8—"That there should be time no longer: but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets,"—must refer to the great mystery of godliness, 1 Tim. iii, 16, which was foreshadowed under the typical institutions of the Mosaic law, 1 Cor. x, 4; Heb. x, 1; but fully revealed in Christ, only under the events of the apostolic age, Rom. xvi, 25, 26. These Scriptures, when compared, identify the sounding of the seventh trumpet (as the trumpet warning of God's spiritual harvest for judgment on the world, beginning at Jerusalem, Matt. xiii, 39; John xii, 31; 1 Peter iv, 17), with the events of the apostolic age, as those whereby the "everlasting righteousness" of Dan. ix, 24, was realised by the gift of the Holy Ghost over all flesh, making the Jew and the Gentile spiritually one in Christ, Acts x, 34, 35, and thereby verifying the prediction of Jerem. xxxi, 34, as referred to in Heb. x, 16.

Hence, on a sure foundation of scriptural authority, we may form a definite idea of what is meant by "time no longer," viz., that the prophetic instruction of the typical and temporal dispensation should, under the events of the apostolic age, be realised with spiritual and eternal effect, by the gift of the Holy Ghost, sanctifying the hearts of the faithful, in confirmation of God's second covenant with the seed of Abraham.

This cessation of "time," represents "mortality" as ever being "swallowed up in life," 2 Cor. v, 4, not only in the subjection of all flesh to the law of natural death; but by a spiritual regeneration from death

unto life eternal, as taught in John iii, 8; xi, 25, 26; and the true interpretation of Heb. ix, 26-28, verifying the prediction of salvation in Christ proceeding by "a way of holiness," or by the gift of the Holy Ghost.

That this cessation of typical "time" was to be realised under the events of the apostolic age may be otherwise shewn by Heb. iv, 7; 2 Peter iii, 8-14; and 1 Peter iv, 7-18; with Rev. xx, as pointing in common to the events which signalise the close of the millennial kingdom.

For the "day limited in David," Ps. xcv, 8; with Heb. iii, 7, 8; iv, 7, is the "millennial day" of 2 Peter iii, 8; and its limitation "in David" may be historically verified, between the primary establishment of the kingdom to the "Son of David" in Solomon, and the restoration thereof, with spiritual and everlasting effect in Christ. For he was that incarnation of the Holy Ghost ("in the fulness of the Godhead bodily" Coloss. ii, 9), which was to personify "the Son of David" in a spiritual sense, and become the quickening spirit of Israel's resurrection from death unto life, fulfilling with final effect the prediction of Ezek. xxxvii, 11-28, compared with Matt. xxii, 41-46.

ADDENDA.

This is a partial reprint of the first in a series of unpublished Tracts. Its object is scripturally to explain the true historic reference of the seven-headed and ten-horned mystery of Dan. vii, v, 7-13, compared with that of the Apocalypse.

“ The mystery of iniquity ” is thus shewn to represent an apostatizing faction of the kingdom of Judah at Jerusalem, Zech. xiv, 14, supported by the dispersions of Israel throughout the Gentile world, and thus *numbered prophetically with the kingdoms of the heathen*, in the *fourth* form of their combination from the days of Nebuchadnezzar—Dan. ii, 28.

The influence of this faction was prejudicial to the manifestation of that purposed mercy of God towards the Gentile world, under which the captivity of the Jews in Babylon was ordained of God “ for good ” (Jerem. xxiv, 5) both to themselves and to Babylon. The design of Providence therein seems to have been that the glory of God’s people Israel might become also the light of the Gentile world. But the spiritual regeneration of the world, designed by this typical combination of the people of God with the kingdoms of the heathen world, was retarded, from the days of Nebuchadnezzar, by Jewish prejudices respecting the privileged character of their own distinctive nationality, until after the incarnation of Christ. Simeon prophetically contemplated those times of obscure vision, Zech. xiv, 6, 7, as having reached their appointed limit, after which the light should prevail, John i, 1-6 ; 1 John ii, 8 ; 2 Peter i, 19-21, when he said—

“ Lord, now lettest thou thy servant depart in peace, according to thy word : for mine eyes have seen thy salvation, which thou hast prepared before the face of all people ; a light to lighten the Gentiles ; and the glory of thy people Israel. And Joseph and his mother marvelled at those things which were spoken of him.” Luke ii, 29-33.

This combination represents the typical and prophetic character of the world referred to in John xii, 31, 32 ; Heb. ix, 26. It also verifies the references of Matt. xxiv, 3-14, and 1 Cor. xv, 24, to the events of the apostolic age.

The four kingdoms of Dan. ii and vii, explained from Scripture compared with Scripture, to shew their typical relation to the ten horns of the fourth kingdom.

The *fourth* kingdom was that of the Jewish apostacy combined with the dominion of the Gentile world as destined from the days of Nebuchadnezzar, prophetically and typically to assume a ten-horned aspect in the latter days of Dan. ii, 28. For then the four-horned dominion of the dismembered empire of Alexander the Great was succeeded by that of heathen Rome, lending the ten-horned power of the heathen world to the apostacy of the Jewish Church for a time (Rev. xvii, 12-14 ; Acts iv, 27), until divided against one another by a conflicting policy of the world, in the apostolic age—Rev. xvii, 16, 17.

The ten-horned symbolism of Gentile power—in this its latter-day reference—is to be explained prophetically thus:—The kingdom of Chaldee-Babylon, under Nebuchadnezzar, as he who, like the king of Assyria, scattered Judah, Israel, and Jerusalem, (Jerem. 1, 17, represents that kingdom of a four-horned mystery of prophecy which is referred to in Zech. i, 19. Compare also the four winds of heaven which strove upon the great sea, before the symbol of the power of Chaldee-Babylon was seen rising therefrom (Dan vii, 1) with the four destroying angels of Rev. vii, 1. The next kingdom, or that of the Medes and Persians, was a two-horned kingdom (Dan. viii, 20). The next, or that of the Grecian leopard with four heads, Dan. vii, 6, was the four-horned kingdom of Dan. viii, 8, 9. This was the kingdom of the four destroying angels let loose at the sound of the sixth trump, for the “hour” of Rev. ix, 15, as of common reference with Rev. xvii, 12-17, to that of Rev. xi, 13 ; xviii, 10.

Thus we have the times of these four kingdoms, from their rise to the breaking up of their power, symbolized under a vision of prophecy. This represents the latter days of that mystic vision as the times of the ten-horned kingdom. But on comparing Rev. xvii, we there find reference made to the pre-existence of this mystery in some other form. That was in the seven-headed and ten-horned power of the Canaanite, as represented in its seven nations (Deut. vii, 1) and ten families (Gen. xv, 19-21) at the setting up of the typical and millennial kingdom of the Mosaic theocracy on the exodus of Israel out of Egypt (Hosea xi, 1, with Rev. xii, 2, 3). The red dragon had then seven crowns on his seven heads: not so the revived image thereof (Rev. xiii, 2). That was crowned on its ten horns, to symbolize the power of the seven-headed mystery of the latter day, as no longer that of an independent kingdom, as when the power of the Canaanite was represented by seven nations. Thus, the kingdom of Jewish typical nationality at Jerusalem is represented as a kingdom of Canaanitish power, Is. i, 10; Rev. xi, 8, mystically revived again after, as existing before the Babylonian captivity, Zech. xiv, 21; and then receiving its great temporal power only from combination with the ten-horned temporal dominion of the power of the spirit of the heathen world, in the days of Persian, Grecian, and Roman domination, as when Chaldeeizing before the Babylonian captivity.

The times of the red dragon's power, Rev. xii, 2, thus revived in that of his image, Rev. xiii, 2, identify the latter days of the millennial kingdom of Rev. xx, 7, with the breaking up of the typical kingdom of the Mosaic theocracy—under a protracted struggle between light and darkness, at the close of which the light should prevail (Zech. xiv, 6, 7; John i, 6-18; and 1 John ii, 8.) The times of this protracted struggle were those of the three last woes (Rev. ix, 1 to xvi, 17), terminating the seventy weeks of Dan. ix, 24-27, by the sound of the seventh trump (or the last trump, 1 Cor. xv, 52), at the outpouring of the seventh vial. Compare John v, 24, 25; xii, 31; and Rev. xi, 15-19.

The symbolism of Rev. xiii, 2, compared with that of Dan. vii, establishes beyond all doubt an identity between these times and the historic present of the *sixth* king or kingdom of Rev. xvii, 10.

For, by the Grecian leopard standing on the feet of the Persian bear, as succeeding to the dominion thereof, and having the mouth of a lion, as speaking in the spirit and power of Babylon, we have

the times of revived dominion then about to be given to the ten kings, or all the horns of the power of the Gentile world recom-bined as those of one kingdom, in the power of heathen Rome, in the latter days of the dismembered empire of Alexander the Great. For the revival of the ten-horned kingdom was then complete; but the hour of its prophetic and kingly power with the beast (the image of Canaanitish power mystically revived by the two-horned false prophet), Rev. xvii, 12, was the hour of the Jewish Church and power of darkness (Luke xxii, 53.) That hour had not yet come in the days of the *sixth* king or kingdom, as that of Jewish independence; but dates its commencement from the combination of the power of Rome with the seven-headed mystery of the Jewish apostacy, when existing under the *seventh* head of its mystic com-bination with the power of the spirit of the Gentile world, reckoning from the days of Babylon, Zech. ii, 7; v, 6-11, under Nebu-chadnezzar. It is characterised as the hour of Christ's crucifixion, Rev. xi, 8-14; Matt. xxvii, 50-55.

The *seventh* head of the mystery represents Judea under Roman procurators, fulfilling the prediction of Gen. xl ix, 10, whence the Judeo-Roman Antichrist of Acts iv, 27.

The woman of Zech. v, 7 is the same with that of the seven-headed mystery of Rev. xvii, 1, 6, 18. This renews and re-applies to the apostacy of both the houses of Israel, when combined as one in the restored kingdom, the imagery of Ezek. xxiii.

That "the great city" of Rev. xvii, 18, was Jerusalem, may be further proved by comparing verse 6 with Rev. xviii, 24, and both with our Saviour's words (Matt. xxiii, 34-38.) Also by comparing verse 18 with Ezra iv, 1-24, wherein the Jews were represented to the court of Persia as ambitious of empire over the Gentiles, and a rebellious people.

The many waters on which she sat (Rev. xvii, 15), have reference to the many nations of the Gentile world under combination with which she reigned (or affected to reign, Luke xxii, 24-26, as a nation of distinctive and higher privileges than those of the Gentile world), over the kings of the earth. Such, at least, was the opinion of the then Gentile world respecting the Jewish nation in the days when the restoration of the kingdom commenced under opposition from the power of Persia.

The seven heads and ten horns of this mystery are to be ex-plained under a double reference, thus, according to the double

symbolism of Rev. xvii, 9, 10; for the seven heads are seven mountains (*i.e.*, prophetically of kingdoms represented as many waters), on which the woman sitteth; "and there are seven kings or kingdoms." These mark the limitation of the times appointed over the mystery from the days of Nebuchadnezzar (Dan. ii, 28), to its termination with the typical dispensation of Moses, as the end of typically prophetic time, at the sound of the seventh trumpet, in the apostolic age, Rev. x, 6.

The seven mountains or kingdoms which represent the seat of the woman's power, symbolize the land of the Canaanite. For the seven nations of that power (Deut. vii, 1), were driven out that the kingdom of the Mosaic theocracy might be established to the seed of Abraham therein.

But the power of the Canaanite was *ten-horned*, in its *ten* families (Gen. xv, 19-21.) Also that of the mystic Canaanite (Zech. xiv, 21; Rev. xi, 8), in its relation to the apostacy of both the houses of Israel when divided before (Ezek. xxiii), and when combined as one after the Babylonian captivity (Rev. xvii.) This was *ten-horned* in the typical kingdom of the *ten* tribes. Its independent nationality was in the land of the Canaanite. But it was subsequently symbolized with the kingdoms of the Gentile world, as made one therewith by the dispersions of Israel in all lands (Hosea xi, 5), until the fulness of the Gentile times. By these are meant the times fore-ordained of God (Galat. iv, 4), for the calling in of the Gentiles to be co-heirs with Israel, simultaneously with the breaking up of the kingdom of Judah's typical nationality at Jerusalem, Luke xxi, 24; Rev. xi, 2, with Gen. xl ix, 10.

Compare the limited mission of the apostles (Matt. x, 5, 6), with its extension (Matt. xxviii, 19, 20; Acts i, 8.) After its *virtual* cessation, with the sacrifice of the death of Christ, the typical dispensation had prolonged existence, in its externals at least, until terminated by the fall of Jerusalem, which commenced with the Jewish war, forty years after the crucifixion of Christ. Thus, the seven kings or kingdoms of Rev. xvii, 10, associate the image of the seven-headed and ten-horned red dragon (Rev. xii, 2), as revived (Rev. xiii, 2), in the latter days of Judah's temporal and typical nationality in the land of the Canaanite, with the time fore-ordained of God in Christ (John viii, 56; Galat. iii, 16; 1 Cor. x, 4, with John v, 46), for giving spiritual effect to the second deliverance of Israel (Isaiah xi, 11; Jerem. xvi, 14, 15), by redemp-

tion from the power of the mystic Babylon, unto everlasting life in the power of the spirit of Christ, John xi, 25, 26.

These seven kings therefore, in relation to their mystic symbolism (Rev. xvii, 8-18), "declaring the end from the beginning" (Isaiah xlvi, 10), are to be explained thus:—

1st. Chaldee-Babylonian during the seventy years of the captivity	This was the four-horned kingdom of the Gentiles, referred to Zech. i, 19; Dan. vii, 1.
2d. Medo-Persia	The two-horned kingdom of Dan. viii, 20.
3d. Greece, under Alexander the Great	Whence the four-horned kingdom of Dan. viii, 8-15, with Rev. ix, 14 to xvi, 17.
4th. The Greek-Syrian of the Seleucidae	These were the kings of the north and south.—Dan. xi; Ezek. xx, 46-49.
5th. The Greek-Egyptian of the Ptolemies ...	

The fall of these five represents the historic present of the vision, referred to in the words "one is," Rev. xvii, 10, in its relation to the seven-headed and ten-horned mystery of the *fourth* kingdom of Daniel's symbolic prophecy.

6th. The kingdom restored to Israel at Jerusalem. This then represented the mystery of the seven-headed and ten-horned image of the dragon (Rev. xiii), as surviving the fall of the five kings, but not as yet combined with the ten-horned kingdom of the Gentiles under its crowned aspect. This mystic symbol was crowned upon its ten horns (Rev. xiii, 1), only for the hour of that power of darkness during which heathen Rome should lend the strength of its dominions to the Jewish Church (Luke xxii, 53), in its opposition to the mission of Christ and his Apostles.—Acts iv, 26, 27. But that hour was not until this "mystery of iniquity" was manifested under its *seventh* head.

7th *King or Kingdom.* This was the *fourth* kingdom of Daniel's prophecy, and represents Judea under the government of Roman procurators, fulfilling the prediction of Gen. xlix, 10—"The sceptre shall not depart from Judah, nor a law-giver from between his feet, until SHILOH come; and unto him shall the gathering of the people be." The gathering here meant is that of the Gentiles into the same fold with Israel. That was the ingathering of the vintage of God's

spiritual harvest, Matt. xiii, 39 ; xix, 28 ; 1 Cor. vi, 3. It typically commenced with the restoration of Israel to the land of the Canaanite, in the days of Cyrus, Ezra iii, and is prophetically associated with the times fore-ordained of God for the resurrection of the dead.—Ezek. xxxvii, 20-28. The David of Ezekiel's prophecy was the Messiah of the Jewish nation, which Christ claimed to be.—Matt. xxii, 41-45 ; John iv, 21-27 ; Rev. xxii, 16.

The “tabernacle” of God with his people, Ezek. xxxvii, 27, has the same prophetic reference as the doctrine of the incarnation. It represents Christ as the fulness of the Godhead bodily, tabernacled in the flesh.—John i, 14 ; Coloss. ii, 9 ; Rom. viii, 1, 10.

In the representation of Daniel's *fourth kingdom*, Dan. ii, 41, the “potter's clay” symbolizes the Jewish element of the mystic symbol.—Jerem. xviii ; Zech. xi, 13 ; Matt. xxvii, 9, 10. The “iron” symbolizes the warlike dominion of heathen Rome. Their combination for a time under a policy of this world, as represented in the seven-headed and ten-horned mystery of Daniel's fourth kingdom, prophetically designates the combination of elements which have no natural coherence one with the other.

8th King or Kingdom (Rev. xvii, 11). This represents the days of power given to the ten kings or horns of the kingdom, as seen in their crowned aspect, Rev. xiii, 1. For the mystery of iniquity, as seen under its 6th head, represented the kingdom of “ten kings which have received no kingdom as yet, but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast,” &c. &c. to end of chapter.—Compare v. 16 with Dan. vii, 11, 12 ; also v. 18 with Ezra iv, 4-24. Dan. xi, 30, with Ezek. xxviii, 1-10.

This eighth king or kingdom is therefore here symbolized as the “beast which was, and is not, and is of the seven (*i.e.* a compound of all), and goeth into perdition.”

It identifies the little horn of Daniel's fourth kingdom with the mystic king of the locusts, as revived at the sound of the fifth trump, Rev. ix, 1-12. The vision of the locusts, therefore, has relation to the loosing of Satan out of prison at the time of the end

of the millennial kingdom, Rev. xx, 7.* The rise of the little horn of the fourth kingdom commenced with the beginning of the restoration of the kingdom to Israel, under opposition from the prince

* It also identifies the author of the three last woes with the spirit of that delusion of this world, under which the hosts of Gog and Magog (or of a delusive reliance on the law of ritual sacrifices in atonement for sin, called the "deceitableness of unrighteousness," or of a false justification, 2 Thess. ii, 9, 10, with Rev. xvi, 13, 14,) began to assemble themselves against the land of unwalled villages in the day when the restoration of the kingdom to Israel had its *typical* commencement under the edict of Cyrus, Ezek. xxxviii; xxxix; Rev. xvi, 13, 14; xx, 7, 8.

But the then suspended judgment of the sixth seal is symbolized as having subsequently had its consummation with the sounding of the sixth trump at the outpouring of the sixth vial; after that "Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together" against Jesus, whom God had anointed.

Compare the burial of the dead by the house of Israel first, (or for the times of the typical dispensation, symbolized as seven months, Ezek. xxxix, 12, 14, and representing the appointed weeks of harvest, Jerem. v, 24, with figurative reference, as in chap. viii, 20,) before it became a care to the Gentile world, as spoken of a mystery in Christ through faith in the predicted resurrection of the dead, Rom. vi, 4-12.

Thus the locusta of Rev. ix, 1-12, compared with the grasshoppers of Amos vii, 1-7, represent that "fiery flying serpent" which should arise as the fruit of the cockatrice out of the "serpent's root," Is. xiv, 29; Jerem. viii, 17, as with a swift and destructive energy, from which there should be no escape.

Hence our Saviour's words, Matt. xxiii, 33, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" are to be explained as a reproof of typical instruction from the Prophecies of Isaiah xiv, representing the fall of Babylon and of the *mystical* Babylon. For verse 35 of Matt. xxiii, compared with the symbolism of Rev. xviii, 24, makes it clear that Jerusalem was then accounted the city of the mystic Babylon, or the great city of Rev. xvii, 18, compared with Ezra iv, 4-24. It represents the city of a people "corrupted by flatteries," Dan. xi, 21-32, and for a time made great by the help of man, verse 34; but, when striving to make the kingdom of God's eternal promise to the seed of Abraham a kingdom of exclusively Jewish privileges in the land of the Canaanite, Dan. xi, 44, 45, with Ezek. xxviii, 1-20, the little help of man not only failed, but was turned into enmity, and that to its utter destruction.

Thus considered, we have a clue to the meaning of "the spirits of devils working miracles," Rev. xvi, 14, with the "lying wonders" of 2 Thess. ii, 9, when applied to the power of a people made great under a singular providence of God, subjecting to them the whole strength of the heathen world, but for a purpose widely differing from that to which they were perverting it; when regarding it only as the leverage of a power given to them, to be ruled over by themselves under similarly corrupt notions attaching to their ideas of temporal dominion as

of the kingdom of Persia, Dan. x, 13, 14, in the "troublous times" of Dan. ix, 25, with Ezra x, 9-17, and Nehem. iv. The times of the two last woes identify the prophecies of Num. xxiv, 24, and Isaiah xxiii, 1-12, with the kingdom of Alexander, and the breaking up thereof, in its relation to the Hellenistic apostacy of the Jewish Church in the days of the Maccabees, Zech. ix, 13; 1 Macc. i, 54, with 1 Macc. iv, 52. Also with the power of heathen Rome, as that kingdom of the world with which the seven-headed mystery of the Jewish apostacy was combined against Christ in the Apostolic Age.—Acts iv, 27.

Before the manifestation of this little horn, (identifying the Antichrist of the Apostolic Age with the mystic "prince of the kingdom of Persia," in the day of Israel's return from the Babylonian captivity, Dan. x, 13), three of the first horns had fallen plucked up by the roots, Dan. vii, 8.

These seem to have a double symbolism, even as the "little horn" of the Jewish apostacy had a twofold manifestation of power, viz.—*First*, In the Hellenising faction of the Jewish Church, when a remnant was rescued therefrom by the Maccabees, Zech. ix, 13. *Second*, In the Antichristian apostacy of the Apostolic Age.

those entertained by their heathen neighbours, 1 Sam. viii, 1-10; Deut. xxviii, 36, to the end; Mark. x, 42-46.

The strength of Jerusalem, as the city of the mystic Babylon, is (on a comparison of Rev. xvi, 13, 14, with verse 19) represented as composed of *three* Antichristian elements, viz.—*First*, The power of the dragon, or of the Egypto-Canaanite from the days of Joshua, Judges ii, 21-23; Rev. xii, 31; Hosea xi, 1, as subjected in regard to dominion, but not extinct from the days of David, Zech. xiv, 21. *Second*, The power of the beast, the dragon's image, as revived mystically at Jerusalem, Is. l, 10; Zech. xiv, 21; Rev. xi, 8, by the two-horned false prophet, Rev. xiii, comparing verse 10 with Ephes. iv, 8, with reference to God's judgment on Jerusalem in the power of the Holy Ghost in and from the Apostolic age, Matt. xix, 28. *Third*, That of the two-horned false prophet. This is a phrase of doubly prophetic reference, Gen. xli, 32. It means the Jewish church falsifying its mission to the Gentile world in both the houses of Israel, when combined in one, as from the beginning of the restoration of the kingdom to Israel. For its re-establishment under the edict of Cyrus, and thus in partial combination with the power of Persia, represents the symbolism of the two-horned false prophet as one which may also be illustrated from Rev. viii, 3, 20.

These *three* Antichristian elements, when divided against one another, (as at the fall of the *first* city and temple, Jerem. xxxiii, 4, 5; Zech. xiv, 13,) caused the fall of Jerusalem, as the city of the mystic Babylon, Rev. xvi, 19.

The *three* horns, fallen before the former dominion of the little horn, were the *two-horned Persian ram* and the *Grecian he-goat*, from the West, which "had a notable horn between his eyes," Dan. viii. But with reference to the *latter* dominion of the little horn, the three horns previously fallen may possibly mean the three divisions of the kingdom of Greece, which, in combination with that restored to Israel at Jerusalem, constituted the four-horned kingdom of Alexander's dismembered empire. They might, however, still be represented in the two-horned Persian ram, with Greece in opposition to the Zion of God, and thus prophetically characterised (notwithstanding its three divisions) as *one* kingdom, even as in the symbolisms of Dan. ii and vii.

The three horns thus reckoned may also represent the three *ribs* in the mouth of the Persian bear, Dan. vii, 5. These symbolize the "mystery of iniquity," as commencing in the *revived* form of its existence with the power of Persia, and successively combined with the dissolving elements of Persian or Babylonian dominion, until the *then universal* dominion of heathenism should be finally broken up under the *fourth* combination of Israel therewith from the days of Nebuchadnezzar.

Thus the twenty-one days of Dan. x, 13 may symbolize the years from B.C. 536 to B.C. 515, inclusive, as from the restoration of the kingdom until after the dedication of the second temple. But when compared with the *three* full weeks of verse 3, they may be numbered over *three* sabbaths of years, signalized prophetically and historically, though *not* numbering twenty-one *consecutive* years, *viz.*—

- 1st. In the seven years from B.C. 522 (Ezra iv, 7) to B.C. 515 (Ezra vi, 15.)
- 2^d. In the seven years from B.C. 172 to B.C. 165, (1 Macc. iv, 52.)
- 3^d. In the Apostolic reference of the week for confirming the covenant with many. But (as predicted) that was divided in the midst by a forty years' day of grace between the end of the former half, in which God's two witnesses had prophesied for 1260 days in sackcloth, as from A.D. 26 to A.D. 30, and the beginning of the latter half, over which the 1290 and 1335 days of Dan. xii, 11, 12, had to be numbered, between A.D. 70 and A.D. 73. Those 1335 days must be numbered so as to terminate 1260 typical days

between the fourth and tenth months, for the relation of Zech. viii, 19, to the “time, times, and an half,” of Dan. xii, 7, or the forty-two months of the dragon’s power against the inhabitants of the earth and of the seas, Rev. xii, 9-15; xiii, 5, after being cast out of heaven, as at the Pentecost next following Christ’s ascension, or under the judgment of God, proceeding in the power of the Holy Ghost, when abrogating the temporal and exclusively Jewish kingdom, to establish it spiritually to a new people gathered together out of all nations by the gift of the Holy Ghost, Acts x, 34, 35, with Matt. viii, 12; xxi, 43; Luke xxii, 29.

The *first* woe was the woe of *the fifth hour*, as that appointed for the patient expectation of the saints, (Rev. vi, 9-12; Zech. i, 12-18; Matt. xxiii, 25; Luke xxi, 28,) until the suspended judgment of the sixth seal should be renewed with final effect at the outpouring of the sixth vial. But the power of the *revived* locusts prevailed for five typical months, or to the end of typically prophetic time.

The close of the second woe symbolically associates the ascension of Christ, Rev. xi, 11, 12; leading captivity captive, Rev. xiii, 10; Ephes. iv, 8, and giving gifts to men, (by that resurrection of the dead, of which his own resurrection represents the first fruits, 1 Cor. xv, 20,) with the predicted effects thereof on the city and sanctuary of the typical or Mosaic dispensation, Dan. ix, 27; John xii, 31, 32.

Scripture says (Heb. ii, 14, 15), “Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is the devil; and deliver them who through fear of death were all their lifetime subject to bondage.”

To understand these words aright, we must remember that Christ suffered death upon the cross, being accounted a blasphemer, and numbered with the transgressors, as predicted,—Is. liii, 9, “He made his grave with the wicked.” By that death Christ broke down the power of the Jewish Church, and abrogated that broken covenant of works which had by disobedience become as it were a covenant with death and hell, Is. xxviii, 15, 18. From this, they who rejected Christ for their Messiah, found (as predicted) no consolation of hope in the day of their trouble.—John v, 45; Galat. iii, 17 and 21.

Death, in the typical language of Jewish prophecy, when combined with *Hell*, or the *second* death of Rev. xx, 14, means the death of "*the curse*" (Rev. xxii, 3; Rom. viii, 1) denounced against the disobedient of Israel, at the setting up of the typical and millennial kingdom. This then remained to be exacted over the spirit of that disobedience when at its climax, Psalm xix, 13, or in anti-christian opposition to the will of God, in the end thereof. The exactation of that curse under condemnation of the "*fiery law*" of Moses, has relation to the "*fire*" of Deut. xxxii, 22, compared with Is. xxv, 7, 8; xxx, 33; and xxxi, 9; Ezek. xx, 47-49. This remains at all times in progress of exactation over that power of the spirit of the world which refuses to come unto God for the gift of Christ's redeeming grace in spirit, that the world may thus have life in him, Luke xvii, 20; 1 Cor. iv, 20. The form of a nominal Christianity, demanding little or no self-sacrifice, is not the religion of those symbolized with the worshippers of God in spirit and in truth.—John iv, 21-24; Acts x, 34, 35.

But the death of Christ under this condemnation of hell (as an exactation of "*the curse*" for blasphemy imputed under the fiery law of Moses), was for blasphemy thus imputed against him only under a perverse judgment of man. This was, therefore, rendered powerless by that resurrection from the grave which vindicated the power of the spirit of God in him (Matt. xxvii, 54; Rev. xi, 11-13) as the eternal life of John xi, 25, 26.

Hence, when we look to the consequences of that perverse judgment of man in its reaction upon the Jewish nation, we see how those words, "that through death he might destroy him that had the power of death, that is the devil," had their *then* fulfilment in the breaking down of the power of the Jewish Church, Rev. ii, 9; iii, 9; Luke xxii, 53; Dan. vii, 11; Rev. xx, 10. That was followed, after a short interval (viz., the season and time of Dan. vii, 12), by the fall of heathen Rome, or that ten-horned power of the Gentiles which was first to destroy the power of the Jewish Church, Rev. xvii, 12-18, and then be converted from heathenism to worship God in Christ, that the redemption of God's spiritual Israel from bondage to the spirit of the power of the world, through fear thereof, might have an enlarged manifestation of the predicted blessing.—Luke xxi, 28.

Yet "*the gospel of the kingdom*" still presumes, and experience verifies the fact of vitality continued to the power of the spirit of

the world, as ever existing, but (by the eternal law of the kingdom, Rom. viii, 9 ; James iv), existing only in the hearts of those who, for that time at least, are without its pale, Rev. xxii, 15. Such is the condemnation of *all* flesh until a "stronger than he," viz., stronger than the spirit of the world (Luke xi, 22) shall, though as by fire (1 Cor. iii, 13-15), rescue the sinner who will yield to holier influences (Zech. xiii, 1, 9) from the delusion of his bondage to the power of the spirit of the world, howsoever previously veiled from his sight, whether by a delusion of error (Is. xxv, 7), or by presumption, Psalm xix, 13.

But this reference to the continued existence of the spirit of the power of the world without the kingdom, symbolizes it as still lying under the condemnation of the curse of Rev. xxii, 3, viz., the curse of the second death under the fiery law of Moses. For that still holds all flesh subjected to its continuous judgments, until coming unto God for remission thereof, in the gift of Christ's redeeming grace. Such is the doctrine of Matt. xxiii, 37-39. This distinctive symbolism between a kingdom of inner and spiritual life (as that of Christ's spiritually redeemed having communion of life with him, though under much diversity in the power of its manifestation on earth, 1 Cor. xii, 4-8), contrasted with the spirit of the power of *an outer world*, represents that outer world as the region of eternal death—being subjected to the power of death under an eternal law—viz., until redeemed unto God, in the power of Christ's spirit, by submission of man's human will to the will of God as Christ did.

This "outer world," thus lying in the region of death, is symbolized as the *mystic "sea"* of Rev. xiii, 1 ; xxi, 1 ; and the "*bottomless pit*" of Rev. ix, 1 ; xx, 1 ; viz., of this world's *fiery desolations* (1 Cor. xi, 32) threatening its "*utter destruction*," like that of Chaldee-Babylon, and of Jerusalem. For the fall of both was contrary to God's purpose of mercy towards all flesh in Christ (Jerem. li, 9 ; Matt. xxiii, 37), through the ministry of that "*word of reconciliation*" which was first made known to the Jews, 2 Cor. v, 17-20. But they rejected God's prophets continuously, and last of all they rejected his Son. Yet in that "*word of reconciliation*" lies our only hope of this world's redemption (as predicted Zech. xiv, 11 ; John iii, 17) from that "*utter destruction*" which continuously befel the nations of the *heathen* world, and a faction of the twelve tribes of Israel ever symbolized therewith, both in the pride and fall thereof.—Ezek. xxxi, xxxii, xxxvii, xxxviii, xxxix.

For as God by his prophets would have healed Babylon, but she was not healed (Jerem. li, 9); and as Christ would have saved Jerusalem (Matt. xxiii, 37), but the rulers of the nation would not come unto him that they might have life in him (John v, 39, 40); so, we are told (John iii, 17), "God sent not his Son into the world to condemn the world; but that the world through him might be saved." Though "the world" is most probably to be interpreted here by reference to Heb. ix, 26-28.

He who created all things, shall He not be able to sustain them unto perpetual ages of regenerated existence by the word of His power? Nevertheless, the gift of eternal life (as operating under an eternal law in Christ, Rom. xvi, 24, 25; John xi, 25), may possibly be resumed under a judgment of wrath upon all flesh (when quenching the spirit of life therein, 1 Thess. v, 19), by the dissolution of this world physically, as the consummation of that judgment which befel the typical and prophetic world of the apostolic age.—Heb. ix, 26; Matt. xxiv, 3, 14; John xii, 31, 32; 1 Peter iv, 5-8.

But as then "of that day, and hour, knoweth no man, no, not the angels of heaven, but my Father only."—Matt. xxiv, 26.

The only meaning which can be put on these last words of our Saviour (to interpret the whole chapter consistently with itself) is—"None but the Father only knows whether Jerusalem will yet" (as Nineveh did, Jonah iii, 5-10; Matt. xii, 39-42) "repent in time to avert that impending doom." For the times and circumstances thereof were predicted beforehand in general terms, especially by Daniel, under a prediction which Christ had appointed to them for a sign.—Matt. xxiv, 14, 15, with 1 Cor. x, 11.

Thus the mystic "sea" of heathen dominion, as that of all flesh sinning against God, is typically and prophetically the same with "the bottomless pit" (Rev. ix, 1; xiii, 1; xx, 1) of this world's fiery desolations at the hand of man upraised against his fellow-man, and under ever-recurring judgments of God on the earth for man's sake, like those which befel the cities of the Canaanite for sin, and Jerusalem when made as a city of the Canaanite by the crucifixion of Christ.—Rev. xi, 8; Isaiah i, 10.

But from the condemnation of this "lowest hell" (Deut. xxxii, 22) there is, even in the eleventh hour of its impending desolations, redemption (Psalm lxxxvi, 18) in the gift and grace of Christ's spirit, to as many at least as truly seek the consolation thereof, under the eternal law of the kingdom, viz., repentance unto new-

ness of life, reinforcing "the obedience of faith." Thus Christ, as the second Adam, is called "a quickening spirit," because the eternal law of man's communion with God, as given in the day that God created man, was the "obedience of faith," Rom. xvi, 25, 26. In Christ, who was "the fulness of the Godhead bodily" (Coloss. ii, 9), that law had the only perfect (Galat. iii, 21) manifestation of its power on earth. Thereby Christ became not only a sacrifice for sin, and an example of godly life, but the quickening spirit of a living faith in God, according to those words of St John (i, 12, 13), "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of man, but of God." This is symbolized in Rev. ii, 7; xxii, 2, as the restoration of Paradise, with the tree of life flourishing therein, Luke xxiii, 43.

If the prayer which Christ left to his followers were consecrated by subjection of the human will to the will of God, after his own example when teaching us how to pray to our God and Father, saying, "Thy kingdom come, Thy will be done on earth as it is in heaven," then, as symbolized in Rev. xxi, 1, there would be "no more sea." For the many mystic waters (Rev. xvii, 15; Ezek. xxxi, 4) of its perpetual desolations would be healed by the waters of the river of life flowing therein from the temple of God (Ezek. xlvi, 8), and distributing on all sides "the leaves of the tree of life" "for the healing of the nations."—Rev. xxii, 2.

Thus, indeed, the new heavens and the new earth of the Christian world would answer to the prophetic symbols of the world's redemption being consummated in the spirit of Christ, as predicted, 1 Cor. xv, 27, 28, and as commemorated in the song of His redeemed,—"Saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."

The extent of the redemption thus glorified is recorded under the testimony of St John respecting the vision thereof to himself—"And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."—Rev. v, 12, 13, with Heb. ii, 8, as interpreting 1 Cor. xv, 26-28; Philip. ii, 9-12. Compare 1 Cor. xv, 22-24, with 1 Tim. iv, 10; Num. xiv, 21; Psalm lxv, 2; Isaiah xl. 5; Luke iii, 6, &c. &c.

NOTE

ON THE THREE LAST WOES.

THESE are the woes whereby the temporal kingdom of the Mosaic or *typical* dispensation was brought to its predicted end, with the end of *typically prophetic time* (Rev. x, 7) when merged into the teaching of the “everlasting gospel” (Matt. xxiv, 14; xxviii, 19, 20; Rom. v, 18; Rev. xiv, 6) as that of God’s “everlasting righteousness,” having an incarnate manifestation in Christ (Dan. ix, 26). These were the times predicted for the recompenses of Zion in consolation for the martyred hosts of God’s saints (Rev. vi, 9-12; Zech. i, 12-21; Matt. xxiii, 33-36).

FIRST WOE.—Though the locusts had power given them for *five* months—from the fifth month, or to the end of prophetic time at the tenth month—still their symbolism, in relation to the times of the first woe, represents it as a woe peculiarly characterising the *fifth hour or month* of typical prophecy. In the year of Ezra’s mission, B.C. 457, the opposition he encountered from a faction of the nation extended from the fifth to the tenth month, Ezra vii, 9; x, 16, 17. These months may be regarded also as prophetically typifying an instruction applicable to the whole interval between the beginning of Ezra’s mission in the fifth month, B.C. 457, and the cleansing of the sanctuary by the Maccabees on the twenty-fifth of ninth month, B.C. 165.

But B.C. 457 closed a period of one hundred and fifty years from B.C. 607, according to the number of typical days in five months, Ezek. iv, 5, 6. It also marks the beginning of the seventy weeks of Daniel’s prophecy, when interpreted as a prophetic period of

seven times seventy days of years, terminating A.D. 33. Also four hundred and thirty-four years, or threescore and two prophetic weeks of year-days from the beginning of Ezekiel's captivity, B.C. 599, terminate B.C. 165. But the then cleansing of the sanctuary by the Maccabees on the twenty-fifth of the ninth month (1 Macc. iv, 52 ; Haggai ii, 15-20) after its profanation for three years by Antiochus Epiphanes (1 Macc. i, 54), closed a typical period of one thousand three hundred and thirty-five days from the tenth of first month, or from the preparation for the Passover in the year in which that profanation of the Jewish sanctuary commenced.

Also the twenty-fifth of ninth month, B.C. 165, terminated two thousand three hundred typical days (Dan. viii, 14) from the fifth of fifth month B.C. 172, Jerem. lii, 12 ; Ezek. xxxiii, 21 ; Zech. viii, 19. In that year the Hellenising Onias (who had adopted the Greek name of Menelaus) undertook to supplant his brother Jason in the high priesthood by the aid of Antiochus Epiphanes, he with his adherents solemnly abjuring the Jewish religion before the king, and binding themselves expressly to bring the whole nation to take the same step, and to introduce the Greek religion.—*Jahn, Heb. Com.*, p. 216.

Thus the times of the first woe did, in the circumstances of their close, foreshadow the end of typically prophetic time, though the end was not yet, but to be preceded by two other woes. Under these the darkness of the next or sixth hour was to be extended to the ninth hour inclusive, even as the time first appointed of God for the ingathering of the harvest was extended from fifteenth of seventh month to twenty-fifth of ninth month by seventy typical days, according to the years of the Babylonian captivity, and with typical reference to the ingathering of Israel into a new fold spiritually under judgment, Jerem. viii, 20 ; Haggai ii, 15-20.

From B.C. 586 (the year in which the seige of Tyre commenced, and about two years after the fall of Jerusalem), to B.C. 536 were fifty years. These illustrate in one form the “seven weeks of troublous times” for rebuilding Jerusalem spiritually, as the mystic city of a people made one by faith, through descent of the spirit of God from heaven, sanctifying their captivity “for good” (Jerem. xxiv, 5), and preparing their hearts to do the will of God in the day of their return. Computing these fifty years, after the manner of the jubilee, from atonement to atonement (or from the tenth of the seventh month, Levit. xxiii, 27 ; xxv, 89), these seven weeks of year-days

terminating with the events recorded of the seventh month in the year of Israel's return (Ezra iii.), will afford a clue to the meaning of Zech. viii, 19, about the fast of the seventh month being turned into joy. The people, however, were divided in opinion as to the predicted glory of the second temple being greater than the first, when they saw its foundations being laid on a less magnificent scale. Hence the reproof of Haggai that God's spiritual harvest had failed to produce the fruits of a righteous faith, required of God to be ingathered in the seventh month.—Haggai ii, 19, 20.

SECOND WOE.—This was the woe of the *sixth* month or *hour* of typical prophecy. But the opening of the seventh seal in its relation to the sealing of God's elect, Rev. vii, occurred under the suspended judgment of the sixth seal. This extends the woe of the *sixth* typical hour into that of the *seventh*. Also, the week for confirming the covenant with many, is a week of seven years. This, as typified in the seven days Feast of Tabernacles, may be computed from atonement to atonement, like the sabbath of years, Levit. xxv, 4-8; or, from Feast of Tabernacles to Feast of Tabernacles, in its typical reference to the times and circumstances ordained of God for the ingathering of his spiritual harvest under judgment on the spirit of the power of the world. Hence, the times of this Second Woe in its typical relation to the ordinance of the sabbatic year, extend over a sabbath of years, and identify therewith the seven years and months of Ezekiel's typical prophecy, Ezek. xxxix, 8-17. These were the times of a typical instruction (from the Law and the Prophets, Luke xvi, 31), respecting the object of the Babylonian captivity, 2 Chrón. xxxvi, 21, as ordained of God "for good" to such as should have spiritual discernment to read intelligibly, and faith strong enough to observe consistently God's typical ordinance respecting the sabbatic year, Levit. xxv, 4-8.

It is clear from Dan. ix, 2, that this feature of the Babylonian captivity had escaped Daniel's observation until the time of the predicted end. For, from the beginning he must have been fully aware that the captivity was to continue for seventy years, though at first he might have had only a very imperfect conception of the predicted relation between the violated ordinance of the sabbatic year and the retribution appointed of God in the seventy years of the Babylonian captivity.

The week for confirming the covenant with many is symbolized

in Rev. vii, as beginning under the suspended judgment of the *sixth* seal; and the times of the second woe are in Rev. xi, 1-14, symbolized as numbering (over the former half of the seven years), the twelve hundred and sixty days during which God's two witnesses prophesied in sackcloth until their death; and again numbering three and a half typical days (as days of years also), between the death of God's two witnesses and the consummation of the predicted resurrection. Thus, the interval between the death and resurrection of Christ was made to typify the latter half of that sabbath of years. This, however, remained to be numbered in judgment (after an interval of forty years from the crucifixion), upon the blinded of Israel, before the spiritual restoration of the kingdom to Israel should be realised over a new people with everlasting effect, by the fall of the Jewish Church.

The object for which the scourge of the Euphratean horsemen had been prepared from the opening of the judgment of the sixth seal under the circumstances of the Babylonian captivity, was "to slay the third part of men." The Jewish Church, in its relation to Syria and Egypt, is here symbolized as one third part of men; and its fall is here predicted as about to be at hand, when the power of the Gentiles should be turned against it, as represented in those words of Rev. xii, 16, "And the earth helped the woman" (the emblem of the infant Christian Church), "and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth." Compare also Rev. xvii, 12-17, with xvi, 19.

This division of the great city of the mystic Babylon into three parts represents the power of the world as then divided between "three unclean spirits," xvi, 13, 14. These are called the spirits of devils* working miracles, Rev. xiii, 4, which go forth unto the

* "The spirits of Devils *working miracles*," represent the spirit of the power of the Jewish Church, as divided against itself, under a threefold delusion of the world, represented as three unclean spirits, *like frogs*, i. e., inhabitants of those *dirty* places which could not be healed, Ps. xl. 2; Ezek. xlvi, 11. The power thereof had therefore to be broken down by being divided against itself (Jerem. li. 9-50; Matt. xxiii, 37-39; Zech. xiv, 18; John iii, 17, with i, 9-13), as the power of a people who would not be drawn nigh unto God "in spirit and in truth," John iv, 21-25, so that they might become Messiah's people, and have life in him.—John v, 40.

Thus delusion of the world proceeded from a threefold origin—1st. From the

kings of the earth, and of the whole world, to gather them to the battle of that great day (Ezek. xxxix, 8; Rev. xx, 7, 8), of God Almighty. This means the day of the great judgment which

mouth of the dragon, symbolizing the power of the heathen world in that of the Egypto-Canaanite, Rev. xii, 3; and of Babylon (*literally* and *mystically*, Zech. ii, 7; Rev. xviii, 4), from the days of Nebuchadnezzar, Jerem. li, 34. 2d. From the beast, or that revived image of Canaanitish dominion to which the two-horned false prophet of the Jewish Church had given new life at Jerusalem, and by the dispersions of Israel in all lands.—Rev. xiii; Rev. xi, 8; Is. 1, 10; Zech. xiv, 21.

The phrase “working miracles,” Rev. xvi, 14, is to be explained by “He doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast, Rev. xiii, 13, 14, *viz.*, the red dragon of Rev. xii, 3, or symbol of heathen dominion represented in that of the Egypto-Canaanite, and of Babylon, Jerem. li, 34. For “the dragon gave him (*viz.*, the beast, the image of the dragon, as revived by the two-horned false prophet) his power, and his seat, and great authority.”—Rev. xiii, 2.

Herein the great power of the Jewish Church, as made great after the manner of the Gentiles, Rev. xvii, 18; Ezra iv, by combination with the power of the heathen world, is symbolized as becoming great under Satanic influence, or in the spirit of the power of the world, as opposed to the spirit of the power of Messiah’s people.

This is moreover represented as the spirit of the power of a people ever making the world a desolation, and a battle-field of conflicting delusions, and discordant interests; whereas the spirit of the power of Messiah’s people is that of *new life*, John iii, 3; Matt. xix, 28, given to the world through righteousness, working joy and peace in the power of the Holy Ghost, for the salvation of the world.—John iii, 17; xi, 51, 52.

Thus the “great wonders” Rev. xiii, 13, are the “lying wonders” of 2 Thes. ii, 9, and their reference to the Jewish Church is to be confirmed by Rev. xi, 9; iii, 9, compared with the little horn of Dan. vii, 8; viii, 23-27; Dan. xi, 36-45, illustrated by Ezek. xxviii.

The “lying wonders” will therefore symbolize the power which was given to the people of God—for good, to themselves and to the Gentiles—being spiritually misapplied, and perverted by human wilfulness, through delusive ideas respecting the predicted glory of Messiah’s kingdom, as built upon an everlasting foundation, and having the power of the heathen subjected (*in spirit*) thereto.

The words “so that he maketh fire come down from heaven on the earth in the sight of men,” are not to be explained merely by the eternal fire of Vesta, and other deceptions practised upon the people by the heathen priesthood, but they more probably have reference to the spirit of the delusion *rebuked* by our Lord in Luke ix, 54-57, when his disciples said to him, “Wilt thou that we command fire to come down from heaven, and consume them, *even as Elias did?*” But he turned, and rebuked them, and said, “Ye know not what manner of

should close the forty-years day of temptation to be numbered over Judah, at the close (Ezek. iv, 6; Rev. iii, 10), as at the beginning of the typical dispensation. These forty years, moreover, closed a term of typical prophecy, which numbers seventy years from the date of Christ's incarnation, according to the years of the Babylonian captivity, as typically commemorated from year to year in the seventy days extension of the appointed weeks of harvest from 15th of seventh month to 25th of ninth month. Typical prophecy ceased with the end of typical time, when the object designed of God therein was realised with spiritual and everlasting effect, Rev. x, 7; Dan. xiv, 11, 12, at the breaking up of the typical sanctuary of the Jewish Church, and the power of the heathen world, under political combination with which that Church had been strengthened in the day of its power.

The conclusion of the times of the Second Woe was the month of the cutting off, Hosea v, 7; Zech. xi, 8, as the "hour and day, or month and year," for which the scourge of the Euphratean horsemen had been prepared from the opening of the Sixth Seal. The month of the cutting off, with final effect, was symbolized between the 15th of the seventh month and the 15th of the eighth month; and possibly the 30 typical days of this reference may prophetically symbolize the 30 years from the Incarnation to the Crucifixion of Christ, in their relation to the 70 years between the incarnation of

spirit ye are of. For the Son of Man is not come to destroy men's lives, but to save them."

Thus when one of the disciples (supposed to be Peter), in defence of his Lord, "drew his sword, and struck a servant of the high priest, and smote off his ear. Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword."—Matt. xxvi, 51, 52.

God has willed in Christ that the power of the world should be subjected unto that of the people of God, under a manifestation of the Holy Ghost sanctifying the people of God, 2 Thes. ii, 8; Heb. ix, 28, that this token of God's presence with his people might make the heathen fear them, and learn therefrom to seek and serve God in a like spirit, Rom. xi, 30, 31; whereas seeking to break down the power of the world under the force of a like opposing power is working its desolation in unauthorised form, Jerem. xxxiii, 4, 5. Yet such was the predicted scourge of the latter day, for the mutual destruction of those who would not be drawn nigh unto God in the power of Christ's spirit that they might have life, Zech. xiv, 13; John v, 40. In the spirit of the power of the world, they made "fire come down from heaven on earth in the sight of men," as the fire of God's wrath, consuming themselves in the destruction prepared for their enemies.

Christ and the cessation of the times of the typical sanctuary with the destruction of Jerusalem by Titus.

The cutting off in this reference will have to be interpreted by Zech. xiv, 16-21, as the condemnation of both the houses of Israel, when combined as one in the days of the restored kingdom, for neglecting to observe the Feast of Tabernacles, in the spirit of the typical prophecy (or instruction), designed of God in the ordinance thereof.

For any observance of that Feast which heeded not its typical relation to the times predicted for the ingathering of the Gentiles into the same fold with Israel (under the spiritual harvest of God's judgment in the end of the typical world, Haggai ii, 15-20; Matt. xiii, 39; 1 Peter iv, 6, 7), was no less opposed to the spirit of the instruction designed in the typical institution, than that act of open idolatry by which Jeroboam substituted for it a feast of his own device on the 15th of the eighth month, 1 Kings xii, 32, 33.

This interpretation is confirmed by the typical prophecy of Ezek. iv, 5. For one prophetic month, of 30 typical days, with 360 days for the typical year of its anniversary reference, makes up the 390 days of that prophecy, under a symbolism which commemorates at its close the fall of the kingdom of the ten tribes, in relation to the cause thereof, and in a form to foreshadow therefrom the fall of a remnant of all Israel, by a like cutting off in the latter days.

Hence the 390 years between B.C. 1112, 1 Sam. viii, 1-6, and B.C. 721, 2 Kings xviii, 9, 10, in their relation to the end of the kingdom as predicted from the beginning (when granted to the will of the twelve tribes, on demanding of Samuel to have a king appointed over them like the kings of the Gentiles), make the events by which the kingdom of the ten tribes came to its predicted end typical of those which should characterise the times of the Second Woe, in the latter days of the kingdom as typically restored to Israel in the land of the Canaanite, from the days of Cyrus.

But 390 years from B.C. 324 (or the year following the death of Alexander the Great at Babylon, in the relation of that event to the predicted dismemberment of his empire) terminate A.D. 66, after 666 years from the beginning of the Babylonian Captivity B.C. 607. Thus "The number of a man," Rev. xiii, 18, means a numbering of current authority amongst men, even as the "measure of a man," Rev. xxi, 17, means a standard measurement referred to by men in the affairs of ordinary life.

The soundness of this interpretation is confirmed by the context of the passage. For it typically denounces the exclusive and intolerant policy of the Jewish Church, increasing the mischief thereof by the zeal of its proselytism upon false principles, as when our Lord said, Matt. xxiii, 15, to those whom, in verse 33, he denounced as the “generation of vipers,” &c.—“Woe unto you, scribes and pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.”

Thus in Acts xv, 1-6, St Luke tells us, “Certain men which came down from Judea (viz. to the Church at Antioch) taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved.”

These are symbolized in Rev. xiii, 16-18, as making a merchandise of religion to augment their own power, and it was in opposition to this spirit that Isaiah predicted the times of the Gospel under contrast of these consolatory words, ch. lv, 1-3:—

“Ho, every one that thirsteth come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price.

“Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.

“Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.”

For the mark “in the forehead”* compare Rev. xxii, 4, but in Rev. xiii, 16, it is used to symbolize the same as the mark “in their right hand.” These symbolisms will therefore mean “by their dis-

* One source of the metaphor respecting the mark in the forehead or in the right hand may refer us to the badge of Jewish superstition in the use of its Phylacteries, as bound about the head and on the arm, though in that case the badge was on the *left* arm, as that nearest the heart. But the *right* arm may be here marked by the badge of Jewish superstition, under a *mixed* metaphor, and with reference to the false notions of the Jewish Church respecting the sacrifices of a (supposed) ritual stonement for sin.

For Jewish superstition represented the Almighty as wearing Phylacteries, which were in that case bound on the right hand, as on the arm of *power*, by reference to Ps. xxix, 11; and of *law*, by reference to Deut. xxxiii, 2.—*Moses Margoliouth's Modern Judaism, M'Caul's Edition, published A.D. 1843, p. 28.*

tinctive modes of worship," or of looking up to God. The true Israelite, as worshipping God in spirit and in truth, John iv, 21-25; the ritualistic Jew, as looking up to God in false reliance on typical sacrifices which the right hand was uplifted to smite, Isaiah i, 10-21.

"The *mark*, or the *name* of the beast,—(viz. the symbol of Canaanitish power mystically revived in the kingdom of the twelve tribes,) or the *number* of his name," Rev. xiii, 17, will mean distinctively both Jews by descent and proselytes, as admitted to certain Jewish privileges—and therefore in a qualified sense having the *number* of the *name*, or the reputation of being Jews. The mark of the beast will be the characteristic of Canaanitish idolatry, (Is. l, 10,) in their false estimate of the typical law, with reference to the ceremonial sacrifices instituted by Moses.

At the termination of 666 years from B.C. 607, we have the seven years of the Jewish war with Rome, viz. from A.D. 66 to the end thereof A.D. 73, after 666 years from the opening of the *sixth* seal under the vision of judgment set before Ezekiel in the *sixth* month of B.C. 594, Ezek. viii, 1.

Thus the *seven* years which marked the termination of the first city and temple between B.C. 594 and B.C. 587, Ezek. xxxiii, 21, were made to foreshadow those which should close the times of the typical dispensation, and then fulfil the typical prophecy of Ezek. xxxix, 8-17. That the locusts of Rev. ix, 1-12, symbolized a faction in Israel, like the "evil figs" of Jerem. xxiv, 8, will be clear by reference to Amos vii, 1-7, also that the scourge of the Euphratean horsemen, under the Second Woe, had a common origin with that of the Locusts under the First Woe, may be shewn by the similarity of their symbolisms, Rev. ix, 1-12, and verse 19. For the fall of the mystic Assyrian was to be as the slaughter of Midian, Isaiah ix, 4-15; x, 26; xiv, 29-32; Matt. iii, 3, and xxiii, 31-39, illustrating Rev. xviii, 24.

The typically prophetic relation between the seven years from B.C. 594 to B.C. 587, and those from A.D. 66 to A.D. 73, in their common reference to the seven years and seven months of Ezekiel's typical prophecy, respecting the armies of Gog and Magog, will, I presume, conclusively identify these times with those symbolically represented in Rev. xvi, 12-17; xx, 7-15, and as terminating with the forty-two months of Rev. xiii, 5.

THIRD WOE.—This identifies the *end* of typically prophetic time

with the forty days, and days of years, in limitation of Judah's power, Ezek. iv, 6, when fighting at Jerusalem, Zech. xiv, 8, against Messiah and his people.

These are to be numbered under a double symbolism.

1st. From 15th of eighth month to 25th of ninth month, as concluding the 1335 days of Dan. xii, 12, when numbered from the preparation for the Passover, (or from the 10th of first month), in the middle of the week of seven years. This has reference to the typical prediction of Haggai ii, 15-20.

2d. From the end of the eighth month to the 10th of tenth month, as concluding the forty-two months of the Dragon's power, Rev. xiii, 5, against the inhabitants of the *earth* and of the *sea*, (mystically) Rev. xii, 12,—after having been cast out of Heaven, at the sound of the third trump, in its relation to the giving of the fiery law of Moses in restraint of sin, but not to disannul the promise of mercy, Galat. iii; and in its relation to God's judgment on the world in the power of the Holy Ghost, as the spirit of the power of Christ's *second* advent, from the day of Pentecost next following his resurrection and ascension into Heaven.

This has reference to the typical prediction of Zech. viii, 19, in its relation to the events of Jewish history between B.C. 594, and B.C. 587, (but more especially to the latter half of the seven years, Ezek. iv, 26, 27; and xxiv, 1-27; with xxxiii, 21,) made to foreshadow the times and circumstances under which the city and sanctuary of the Mosaic or typical dispensation should come to its appointed end in Messiah's day, Dan. ix, 27, on the redemption of God's elect being consummated under judgment on the power of the dragon. Compare Luke xxi, 28; 1st Peter iv, 12-13, with Rev. xii, 6, 12; xiii, 5; xx, 7 to end.

The forty days, and years, (Ezek. iv, 6,) of this Woe have the prophetic reference of a typical instruction, Rev. iii, 10, from the forty-years' day of temptation between the Exodus of the Israelites out of Egypt and their being permitted to enter into the promised rest, by possession of the land of the Canaanite. The forty years between the crucifixion of Christ, A.D. 30, and the time of the end appointed over Jerusalem seems also to have been typified in the forty days of Jonah's prophecy against Nineveh; and in the forty days between the resurrection and ascension of Christ, Acts i, 3.

SUMMARY OF THE PROPHECIES.

On the restoration of the kingdom to Israel ; or on the Holy Land, as *the birth place* of the quickening spirit of man's redeemed life. Hence, the imagery of the vision of the NEW JERUSALEM, as seen *spiritually* by St John, " descending out of heaven from God." Rev. xxi, 10-15.

The predicted " salvation of all flesh," John xi, 51, 52, thus characterised as to the time and circumstances of its commencement, was revealed in Christ to *the Jew first*, Matt. xix, 28 ; John iii, 3, and *afterwards to the Gentiles*, through the dispersions of Israel, Psalm lxxxvii, 5, 6. For the Redeemer went forth "*out of Zion*," and "*the word of the Lord from Jerusalem*," Isaiah ii, 3, by that scattering of the power of *the holy people*, Dan. xii, 7, which followed the sacrifice of the death of Christ, as predicted, Zech. xiii, 7 ; Matt. xxvi, 31, 32 ; Acts i, 4-12, and confirmed by the events recorded in Acts ii.

Thus, *the kingdom, spiritually restored to Israel, then ceased to be a local kingdom of exclusively Jewish privileges* (and in a form destined to have perpetual effect), by the revocation of God's *typical* and temporal covenant with the seed of Abraham, for the establishment of that *spiritual* and eternal Covenant in which all the families of the earth may be blessed, *by a like resurrection with Israel, from death unto life, spiritually in Christ*.—Is. xxvi, 19 ; John v, 24, 25, on earth as in heaven, Matt. vi, 10 ; Luke xvii, 20-26.

MEMORIAL LINES.

Land of Israel's chequered glory,
Of EDEN's life* to man restored,
Thy wasted kingdom wails the gory
Mission of the Moslem's sword.

Christians, too, thus make salvation
Fleeting as a meteor-light.
Messiah claims nor *name* nor *nation*† ;
The just in heart‡ are his delight.

* Isaiah li, 3 ; Ezek. xxviii, 13 ; xxxi, 9-19 ; Joel ii, 3 ; Amos i, 5. Thus, when our Lord said to the penitent thief on the cross, " To-day shalt thou be with me in *Paradise*," Luke xxiii, 43, he seems to have meant that as soon as their bodily sufferings should have ceased, the undying spirits of the penitent should enjoy communion of life with the glorified saints of God, (as the invisibly ministering angels of his providences towards his people,) in the land of promise, 2 Cor. xii, 4. Thus, they were soon to be *spiritually raised therein* above man's power to hurt. For that prevails not against the people of God, except for the days of man's human life.—Matt. x, 28 ; xix, 28 ; Heb. ii, 14.

† Luke xvii, 20-26 ; Rom. ii, 28, 29, and viii, 9 ; 1 Cor. iv, 20 ; Rev. ii, 2 and 9.

‡ Isaiah lvii, 15, and Psalm cxii, 2-4 ; cxxv, 4 ; cxl, 13, confirmed by Matt. vii, 21-24 ; John iv, 21-27 ; Acts x, 34, 35.



A BRIEF AND PRACTICAL EXPOSITION OF
The Apocalypse, or Revelation of St. John,
SCRIPTURALLY ANALYZED,

AND PROVED TO BE.
A TYPICAL INSTRUCTION OF VITALLY PRACTICAL MOMENT.

ALSO,
The Symbolic Chronometer of Jewish Prophecy,
REVISED AND ABRIDGED.

FORMING A SEQUEL TO
“*The Oblation & Temple of Ezekiel’s Visions.*”

BY
WILLIAM HEWSON, M.A.,
INCUMBENT OF GOATHLAND, PICKERING, YORKSHIRE.

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MDCOOLVIII.

THE GENERAL PREFACE.

Rev. i. 1-3. This declares positively that *the time was then at hand*. But a question has been raised whether the reference is to the *beginning* or to the *consummation* of the events figuratively described, in this vision of a prophetic instruction. From the internal evidence of Scripture, it seems clear that the time of the end was meant; and the end referred to was the end of the typical dispensation in Messiah's day, Matt. xxiv. 3-14: Rom. x. 18, called "the end of the world" in Heb. ix. 26.

It proves that the object of the Book is that of a *practical* instruction of ever-present moment, and no speculative theory of a mere future, ever as vaguely remote as the "to-morrow" of the Poet.

It also teaches us to look to the words of Rev. xix. 10, for the object of its general design, as intended to confirm the words of John iv. 21-27, that Christ was the Messiah of the Jewish nation; and therefore that the time was fully come in which the Gentiles should be gathered into the same fold with Israel, as predicted from the beginning. Gen. xl ix. 10. Galat. iv. 4.

Thus the *sealed* book of Daniel's prophecy, Dan. xii. 9, is herein represented as *unsealed*, and not again to be sealed, Rev. v. 5: xxii. 10. For the mystery of the seven-sealed book of Jewish prophecy **WAS THEN REVEALED** in Christ.* Rom. xvi. 26, 26.

* The history and sufferings of the Jews being thus made an example to all nations, (at the close as in the beginning of the Mosaic dispensation, 1 Cor. x. 11, 12; Dan. xii. 7,) should serve to correct our prejudices derived from those of the Jews respecting

The Resurrection of the dead, and the Restoration of the Kingdom to Israel. Messiah's day is thus identified with the events of Christ's mission. Rev. xix. 10, Ezek. xxxvii. with Matt. xxii. 41-46; Heb. x. 14-31 from Jerem. xxxi. 34, John iv. 21-27; v. 46, 47; vii. 5, 6. Herein also the sound of the **LAET** or **SEVENTH** trumpet is identified with the events of the Apostolic age, Matt. xxi. 37; 1 Cor. xv. 52; John v. 24, 25; Rev. xi. to end of xxii. By a comparison of Rev. x. 7 with Rom. xvi. 25, 26 and 1 Tim. iii. 16, I think the principle of the interpretation published by the late Samuel Lee, D.D., when Regius Professor of Hebrew in the University of Cambridge, is sound, though differing in details, from a hope of establishing thereby, under additional evidence, the Scriptural soundness of that principle.

PREFACE OF THE EPISTLES TO THE SEVEN
CHURCHES OF ASIA.

Rev. i. 3-20. The date of the Revelation is that of St. John's banishment at Patmos, in the *Ægean* sea. Commentators are divided whether it was about A.D. 65, when Rome was burned, and the Christians persecuted under a false charge founded thereon, Jahn's Heb. Com. p. 378, under Nero; or A.D. 96, under Domitian.

They who would make it appear that papal Rome is the Babylon of this prophetic vision contend for the latter date, and allege that if Jerusalem was then fallen, there would remain no other historic reference for the prediction but to heathen or papal Rome.

But whether the fall of Jerusalem, was contemplated *retrospectively* or *prophetically*, in a typical instruction explaining the relation of the Jewish prophecies respecting Messiah's day to the predicted judgment on the City and Sanctuary of the typical dispensation, would matter little to the future of Gentile nationalities.

For, whether the judgment on Jerusalem be contemplated as then *past* or *impending*, the lesson taught to the Gentiles in that example of judgment on the Jews remains the same to perpetual generations. Thus the admonition of Christ's words to the Jews in Matt. xxiii. 38, 39, was not vain, though their house was not then actually left unto them desolate.

We must, therefore, judge of the times referred to in the vision by other evidence than that of an irreconcilable difference of opinions between the learned *as to the date at which the book was written*.

The necessity of distinguishing between these notices of the times referred to, will become manifest, when, in these brief notes, we arrive at the consideration of Rev. xvii. 8-12, compared with Rev. ix., xii., xx.

Christ's *second* advent in *the clouds of heaven*, means *in the power of the Holy Ghost* as the promised Comforter of his people,

in *the cloudy and dark day, the day of the heathen*, Ezek. xxx. 3, with Luke xxi. 27, 28, comparing Rev. xi. 2, with Luke xxi. 24.

The proclamation of Christ as the Alpha and Omega, or the beginning and end of all the dispensations, for the renewal of man to the bright destiny of his original creation, *spiritually*, in the likeness of God, confirming the doctrine of John i. 1-6, with Prov. viii. 1-32 : and John xvii. 5 : 1 John ii. 8.

The seven spirits before God's throne, v. 4, the seven golden candlesticks of v. 12, with the seven lights of that in Exod. xxv. 37, and the seven stars of v. 20, have reference to the seven Churches of Asia, and to the presiding ministers thereof ; as the seven Angels or spirits of God, who maketh his Angels spirits, and his spirits a flame of fire throughout all the world—that his will may be done on earth as in heaven. Matt. vi. 10 : Heb. i. 7, from Ps. civ. 4.

The imagery under which "the Son of Man" is here described serves to shew the relation of this *typical instruction*, (for the *prophecy* of v. 3 means *teaching* or *doctrine*) to the times predicted by Daniel, chap. vii. 9, Rev. xii. 1.

"The great voice as of a trumpet" identifies the *last* or *seventh* trumpet-teaching of the Levitical ordinances, with the voice of God's *last* message of peace to the then rulers of the Jewish nation, *in Messiah's day*, Matt. xxi. 37, and therefore with "the *great* trumpet" of Is. xxvii. 13, &c. "And his voice was as the sound of many waters," is to be explained, like the waters of Rev. xvii. 15, as spoken of many peoples, and multitudes, and nations, and tongues,—hailing the approach of their Redeemer with hosannas of hope and hallelujahs of praise.

The two-edged sword is the sword of the word proceeding forth out of his mouth, as referred to in Heb. iv. 12. This represents the comfort and protection of God's people as proceeding from the very events which should be a terror to their enemies.

That they who observed God's word "in spirit and in truth," should find therein a life-giving energy of hope, whilst they who looked therein merely to the *letter* of ceremonial ordinances, should find it their condemnation unto death in the day of the predicted

judgment. 2 Cor. iii. 6. "For if there had been a law which could have given life, verily righteousness should have been by the law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe."—Galat. iii. 21, 22.

"His countenance was as the sun shineth in his strength," viz: as the brightness of the natural sun proclaims the glory of God, cheering the heart of man, or ripening the fruits of the earth for his support, so the *spiritual* apprehension of their Redeemer *by faith in Christ*, should infuse into the souls of those previously made weary by the sins and sorrows of human life, a peace passing human understanding—the conviction that God in Christ can and will prove the salvation of sinners, by a way of holiness, or by the gift of the Holy Ghost drawing them away from the pollution of their sins, that God may be just, and yet the justifier of repentant sinners, Zech. xiii. 1 : Matt. ix. 13 : Rom. iii. 20-26.

The eternal comfort of this glorious peace is symbolized as the manifestation of that light from heaven which was predicted in Zech. xiv. 6, 7, and which had its manifestation announced on inspired authority by the devout and aged Simeon, Luke ii. Also by the Evangelist St. John in the Gospel, compared with 1 John ii. 8. "The darkness is past, and the true light now shineth," i.e., *in comfort* only to those who have spiritual apprehension thereof, and come thankfully to the light, for the gift of its grace in redemption from bondage to the darkness of error and sin. Thus Rev. xxi. 22-27, is to be interpreted by John i. 12, 13 : iii. 3 : Rev. ii. 28 : xxii. 16.

The words "I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death," are a new testimony of God's spirit to the truth of Christ's words when he said John xi. 25, 26, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." Thus in Rev. i. 5, Jesus Christ is called "the faithful witness, and *the first-begotten of the dead*." Hence the historic reference of *this typical instruction* identifies the sounding

of the *seventh* trumpet (by a blast of spiritual and eternal effect : God's *last* forewarning of the judgment then impending over Jerusalem, *as the beginning of an eternal judgment on the world, in righteousness,*) with the resurrection of Christ as the first fruits of man's predicted resurrection from death unto life, by a resurrection beginning spiritually on earth. This means by the gift of the Holy Ghost, made manifest to the Gentile as to the Jew, for the salvation of all flesh.

"The keys of hell and of death," consequently (as proved in the "Prospectus for a Scriptural interpretation of Prophecy," printed by W. Newton, Whitby,) mean power of redemption from *the curse* of that first Covenant of works which Israel had broken. For to this (though there was no hope of salvation therefrom, Rom. iii. 20) Israel nevertheless cleaved *fatuitously* when rejecting Christ, through a misapprehension of the Mosaic law, in its ritual ordinances of a ceremonial atonement. Thus the blinded of Israel were then causing the utter destruction of the City and Sanctuary of the typical dispensation, without redeeming hope to themselves from the Mosaic law, in which they trusted. John v. 45-47 with Isaiah xxviii. 14-23.

Christ himself declared in John v. 24, 25, that the time was then come in which the resurrection of the dead should be realized, "*Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life. Verily, verily, I say unto you, the hour is coming and now is when the dead (viz : the spiritually dead of Ezek. xxxvii, 11-28 : and 1 Peter iv. 6) shall hear the voice of the Son of God, and they that hear shall live.*"

THE EPISTLES TO THE SEVEN CHURCHES
OF ASIA.

Rev. ii., iii. I shall preface my remarks on these Chapters with the following observations of the late Professor Lee.—

“It must appear from the general declarations of these chapters, that Christianity had, at the time of their revelation, been generally received ; for they extend to the universal Church, as it also must, that the Church was then implicated in certain corruptions; and likewise that persecution was inflicted on it to some extent (a): not indeed to that which it was doomed eventually to suffer (b). And on both these accounts apparently, these warnings and encouragements were given to it in its *universal character* by St. John. We shall presently see, from the terms used, that under these seven Churches the whole Christian Church is addressed ; for certainly *the Gospel had been preached to every creature under heaven in the days of St. Paul.** The mystery of iniquity evidently had, as in his days, begun at least to work ; while the fuller tide of this, with its attendant tribulations, was as yet future in the views of the Evangelist John.”

“(a) And hence, (ch. i. 9) John says, “*I ... am your brother and companion in tribulation.*” And again (ch. ii. 9) “*I know thy ... tribulation*” &c. again, v. 13, “*Antipas my faithful martyr.*” And ib. “*Satan's seat ... Satan dwelleth;*” v. 14 “*them that hold the doctrine of Balaam,*” v. 15, “*the Nicolaitanes;*” v. 20, “*that woman Jezebel;*” ch. iii. 9, “*the synagogue of Satan;*” &c., abundantly imply that “*the mystery of iniquity*” had begun to work, and produced its fruits.”

“(b) So ch. ii. 10, “*Fear not those things which thou shalt suffer: behold the Devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days.*” But 42 months, or 1260 days, or $3\frac{1}{2}$ days, or time, times and a half : i.e. the last portion of Daniel’s seventieth week, is the period elsewhere assigned

* See p. 235 of Lee on Prophecy, in the edition of A.D. 1849, and compare our Lord’s prediction in Matt. xxiv. 3, 14, with the construction put thereon by St. Paul in Rom. x. 18, confirmed by Heb. ix. 26: 1 Peter iv. 6, 7: John v. 24, 25.

to these tribulations. However varied therefore these descriptions may be, the thing meant in them all, is identically the same."

This agrees with what is said in Rev. i. 4, of "*The seven spirits which are before God's throne.*" See also Rev. iv. 5: v. 6. For in the latter case, the seven horns and seven eyes of the Lamb, as once slain, though living again, represent "*the seven spirits of God, (as emanations of Christ's spirit and imparted grace) sent forth into all the earth.*"

Thus the nations of the heathen world, both in Daniel and in this typical *prophecy (or instruction,)* are typified in the seven-headed and ten-horned dominion of Canaanitish power; which was to cease on the establishment of the kingdom to the seed of Abraham, in the land of the Canaanite. The language of Psalm lxxxvii. points to a large conversion in Messiah's day, *from heathenism, to serve God by a spiritual and truthful worship, like that of Abraham's faith*; on the part of the nations enumerated in Ps. lxxxiii. as previously combined with the heathen in opposition to the Israel of God. The true meaning of Ps. lxxxvii. must be sought by comparing Zeph. ii. 11, "Men shall worship him (viz. God as revealed to them in Messiah's day) every one from (i.e. in) his place, even all the isles of the heathen," or all those Gentiles with whom the Jews ordinarily had communication only by sea. John iii. 3: iv. 21-27: 1 Peter i. 23, in illustration of Matt. xix. 28.

Possibly the names of the seven Churches may have had prophetic significance, bearing on the varied relation of their distinctive characteristics, to those of the universal Church of Christ, (*or the Church of the Lamb with seven horns and seven eyes,*) contemplated typically: viz. under like temptations of worldly prosperity *delusively* estimated, and under like subjection to suffering for righteousness sake: their faith leading some to martyrdom, whilst others should fall into apostacy, through that fear of man which bringeth a snare.

Let us presume it might have pleased God that the first Christian Churches should be planted in places whose names, as given by the heathen from other associations, might become pro-

phetically emblematic of a diversified political history incidental to the universal Church of Christ, and characterized in that of the Seven Churches of Asia.

EPHESUS. This represents, in its etymology, a something desirable. Thus the political importance of the heathen City, and the magnificence of its public buildings, especially the temple of the great Diana, or Cybele, *as contrasted with the germ of a more enduring glory, springing up with Christianity therein*, characterize the abode of a highly privileged people. But, as in the parable of the sower, the word, which was at first received with joy, failed to bring forth abiding fruit, from the ungenial nature of the ground on which it fell, so the glory of the Ephesian Church has not been abiding, because that which seemed *desirable* to it, was not in harmony with the will of God in Christ.

The words of v. 2, "Thou hast tried them which say they are Apostles, and are not, and hast found them liars," are to be interpreted by v. 6, "Thou hatest the deeds of the Nicolaitanes, which I also hate:" viz. they who falsified the Gospel, as taught by the Apostles, to inculcate a belief that redemption from the curse imputed under the violated covenant of works, or the Christian's *liberty* predicted by Isaiah xiv. 25: lviii. 6: lix. 1-16: lxi. 1, 2, and proclaimed by Christ and the Apostles, Matt. xi. 28-30: Rom. viii. 21: 1 Cor. viii. 9: Galat. v. 13, was permission to everyone to live as was right in his own sight. Thus men were being taught to look by faith to Christ as their Redeemer *from the penalties rather than from continued bondage to the power of sin, and to the spirit of the world.*

SMYRNA. This, in its relation to the word *Myrh*, suggests the idea of incense. The Epistle to the Church thereof, represents it as existing under humble and troubled circumstances, in a wealthy city, wherein the power of the Jewish Church was great, and prevailed against them. This Church, however, is told to be of good cheer, through faith in the promises of God, as able to deliver it from the power of man.* It is spoken of, moreover, as

* On "he that overcometh shall not be hurt of the second death." See notes to Rev. xx, in those on the Seals, Trumpets, and Vials.

rich, (i.e. in grace) though poor and despised by the Jewish Church as to the riches of this world.

The consolation of inspired authority thus given to the Church of Smyrna, reminds us of the association of *incense with the prayers of the saints*, in Rev. viii. 3, 4, to symbolize prayers made grateful to God by the spirit in which they were offered up, much more so than by that perfume of incense which the Jewish Church used when offering their sacrifices.

“*The blasphemy of them* which say they are Jews, and are not, but are the synagogue of Satan,” v. 9 and iii. 9, means the *anti-christian spirit of the ritualizing Jews*, as that of those who said, John ix. 28, 29, “We are Moses’ disciples: we know that God spake unto Moses: as for this fellow, we know not from whence he is.” Compare v. 45-47: viii. 42-48: and Rev. iii. 9 with Rev. i. 7 and Matt. xxiii. 38, 39. By *falsely called Jews* are meant Jews falsifying the mission of Abraham’s seed to the Gentile world, for guiding the Gentiles in the way of righteousness, that the glory of God’s people Israel might be also a light to lighten the Gentiles.

PERGAMOS. This represents *the elevation of a watch-tower*, and reminds us of the lesson conveyed in our Saviour’s words, Matt. v. 14, “Ye are the light of the world. *A city that is set on a hill* cannot be hid.”

Its temporal position being such as to bring it into direct antagonism with the Prince of the power of this world, in the then stronghold of his power, called “*Satan’s seat*,” Rev. ii. 13.

The words of inspired consolation, animating the faithful of this Church in their struggle, are in harmony with the words of our Saviour respecting “a city which is set on a hill,” &c.

“The doctrine of Balaam, who taught Balac to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication” are words to be explained by reference to Num. xxiii. 18-25, *illustrated by* Micah. vi. 5.

For the prophet Micah refers to the words of Balaam as words from which Israel might receive an instruction unto righteousness, whatsoever inference Balac may have drawn from them, *by a suggestion from Balaam as here intimated*, that no enchantment

or divination could prevail against Israel, *whilst worshipping God in spirit and in truth, as then.* That Balac's only means of accomplishing his object was by causing their neighbours to lead Israel into transgression against the law of God, and that Israel would then be forsaken of God and delivered over (for a time at least) into the power of the enemy.

History, in Num. xxv, informs us that Israel was soon thus corrupted, and in this Epistle to the Church of Pergamos, the then corruption of Israel is attributed to Balaam, *as the result of Satanic advice given to Balac;* and similar in character to that by which the Church of Pergamos was then being corrupted by "the doctrine of the Nicolaitanes." Rev. ii. 15.

"The hidden manna" of Rev. ii. 17, means the spirit of Christ; as explained by our Lord's words in John vi. 48, saying "I am that bread of life," in reference to the language of those who asked a sign of him, like that by which God confirmed the mission of Moses when feeding Israel with bread from heaven for forty years in the wilderness, v. 30-52.

Thus Christ's *self-sacrifice*, that the world in him might have life, is compared to the manna by which Israel was fed, as by angels' food, coming down from heaven. Thus the life-giving spirit of the Holy Ghost, as one with Christ on earth and in heaven, is *as angels' food, ever coming down from heaven;* not for any transient necessity of a temporary character, like that of the "manna" by which Israel was sustained of God in the wilderness; but for a purpose of everlasting mercy and spiritual life designed of God for the regeneration of those who were counted dead before Him. "He that eateth of this bread shall live for ever."

In criminal processes "a white stone" was given, by the ancients, as an emblem of acquittal: hence the metaphor applied to the merits of *Christ's atoning sacrifice.* The stone symbolizes "the shepherd of Israel," as that stone which the builders (*of the restored city and sanctuary* on a policy of this world from the days of Cyrus) rejected, but made of God the head stone of the corner, the foundation stone of God's new Temple, the praise and bulwark of Zion, but a stumbling block and rock of offence to both the houses

of Israel. Such is the stone which, in a vision of Prophecy, Daniel saw cut out from the mountain without hands. This smote the image of Babylonian pride on its feet, and scattered it to the four winds of heaven. In this symbol of *a stone cut out from the mountain, and without hands* (i.e., not by the hand of man) we read the triumph of Abraham's faith spiritually developed in its purity, by the gift of the Holy Ghost in Messiah's day as no fiction of human device, like the destroying mountain "of Babylonian power" Jerem. li. 25, in its relation to the *Jewish* mountain of the *mystic* Babylon, Zech. iii. 7, illustrating Is. xiv. 29-32 compared with Matt. xxiii. 35, and Rev. xviii. 24. For this is spoken of the Jews building for themselves a superstructure of temporal pride upon *the spiritual foundation* of the promises made to Abraham and his seed for ever, 1Cor. iii. 12-16.

The "new name which no man knoweth saving he that receiveth it," does not mean *simply* the name of Christian, as first called over the disciples at Antioch. Acts. xi. 26.

It distinguishes between the *name* and the *power* of the name, 1 Cor. iv. 20: between the *title* as assumed by man, and *as confirmed of God in Christ*, by the gift and grace of his spirit unto the adoption of sons.

Thus, before we can have an ear to hear aright what the Spirit saith unto the Churches, we must have the regeneration of God's Spirit elevating our souls to the contemplation of His providences and judgments, under a desire of immortality in His presence. For only in this form can we become Christians in heart and hope, however long we may have fancied ourselves such by name, and in profession.

The words "he that hath an ear &c," remind us that this prophecy is written in the language of the parables, and obviously for the same reason;—viz. that God's people might be comforted by the words of an instruction partially veiled from their enemies for the better security of his own disciples against their malice. But it is affirmed that the instruction is of spiritual discernment to the Israel of God even, *as when Christ predicted the effects of his second coming in the power of the Holy Ghost*, saying "These

things have I spoken unto you in proverbs ; but the time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. John xvi. 25 with xiv. 26 and Acts iv. 8.

THYATIRA. The etymology of this word has respect to the idea of *sacrifice*. And in v. 20 of the Epistle to this Church, its own commendation is qualified for permitting some therein to confound the idea of *the sacrifices required of God* with the mere ceremonial ordinances of a ritual worship (as condemned in Isaiah i. v. 10-13.) until making no hesitation “to eat things sacrificed to idols.”

These last words may be interpreted as reproofing some of them for participating with the Gentiles in their sacrifices. Or they may mean to condemn them for *Judaizing in regard to the law of sacrifice*, by seeking to retain it in the Christian worship of God,—though abrogated of God, and numbered only with the idolatrous sacrifices of the Gentile world, since the sacrifice of the death of Christ for the Jews and for all nations. John xi. 52. This latter is, I believe, the more correct interpretation. For the words which follow harmonize with what is said of the *Chaldeeizing Jewish Church* elsewhere in the prophecies and in this book.

The scope of the epistle addressed to this Church, represents the blessedness of the true Christian’s privileges on earth, as mixed up with tribulation in the flesh, by an eternal law of the kingdom. This requires of Christ’s followers that they should be willing to prove themselves disciples, *in spirit and in truth*, by following his example through faith and patience, each bearing his cross, even to literal martyrdom, if required, as Christ did ; or, at least, to the renunciation of our own human will, when struggling under any temptation or power of the world, against the will of God.

Thus the spirit in which Christ overcame the power of the devil, as referred to in Heb. ii. 14, is that by which they who are His in spirit and in truth here, do obtain, for themselves through His prevailing grace and promised help, the victory

over sin and Satan on earth, that they may have spiritual comfort of God and the Lamb eternally in heaven.

The gift of the morning star, Rev. ii. 28, is the gift of Christ's spirit, Rev. xxii. 16.

The Jezebel of Rev. ii. 20, has been (but without sufficient reason) supposed to have reference to some influential person then living. It is much more reasonable to suppose it a figurative reference to the obstructing influences of a *corrupt teaching in the Jewish Church*, as being to the Christian Church at Thyatira, what Jezebel was to Ahab. The Jewish Church is thus symbolized in Rev. xvii, by a figure of speech borrowed from Ezek. xxiii, wherein both the houses of Israel were similarly described: whereas the Church in its purity is called "the bride, the Lamb's wife." Rev. xxi. 9.

The object of the epistle, in its reference to "*the depths of Satan*, as they speak;" v. 24, will thus be to caution the Church of Thyatira against the "*deceivableness of unrighteousness*," (or of a *false justification*, 2 Thess. ii. 10, relying on the idea of a ceremonial atonement for sin,) as taught by the Jewish Church, in rejection of Christ. But to remember that the atoning sacrifice of Christ was only for those who were of a humble and contrite heart, Isaiah lvii. 15: as taught the Psalmist, li. 17, saying, "*The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.*"

SARDIS. This word has a Hebrew etymology, and derives the idea of a *remnant* from the verb to escape. This harmonizes with what is said in Rev. iii. 1-6. For though this Church is on the whole characterized as *dead*, whilst having a name that it lived, still there were therein a few who had escaped this living corruption of soul, and *passed thereby from death unto life, by faith.* John v. 24.

On the reference to "*them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold I will make them to come and worship before thy feet, and to know that I have loved thee,*"—see Rev. i. 7; and compare the observations

on the Church of Smyrna. In the mercy shewn towards the election of grace (both of Jews and Gentiles), the then “blinded” remnant of the Jews, Rom. xi. 7, should ultimately be brought to regard that election as a people with whom God was present, *in their hearts*; and thus be taught to seek God in a like spirit to that of those who had previously obtained mercy.

Thus St. Paul in urging the Gentile converts to be patient and long-suffering towards Jewish unbelief, says to the Romans ch. xi. 30, 31. “As ye in times past have not believed God, yet have now obtained mercy through their unbelief: even so have these also now not believed, that through your mercy they also may obtain mercy.”

PHILADELPHIA. This means love of the brotherhood. He that hath the key of David; he that openeth and no man shutteth; and shutteth and no man openeth; he addresses this Church in his own person, and says, “Behold I have set before thee an open door (viz. that referred to in John x. 9, with Rev. iv. 1 : xv. 5) and no man can shut it, &c.” No man can alter the terms of his redemption from sin and misery, as willed of God in Christ. But the door of his opening leads to the joys of heaven only through *brotherly love and sanctification of heart*,—by a way of holiness,—the way of righteousness and peace. 1 John ii. 8, 9. “Again a new commandment I write unto you, which thing is true in Him and in you; because the darkness is past, (viz. that referred to in Zech. xiv. 6, 7), and the true light now shineth. He that saith *he is in the light*, (compare John ix. 39) *and hateth his brother is in darkness even until NOW.*”

LAODICÆA. This word represents the ideas of *popular judgment*. The Epistle itself characterizes the general condition of this Church as like the Jewish Church of Isaiah’s day, Is. xxix. 13, making the worship of God a mere conventional formality, and teaching the fear of God by the precept of man, or to the extent only of man’s convenience, for a purpose and policy of this world.

This is in harmony with the spirit of the rebuke given to its *self-reliance*, as that of an unholy *confidence in an arm of flesh*. “ Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: *I counsel thee to buy of me gold tried in the fire* (or regeneration of the spirit of your human will, through sanctification of the heart by suffering. Ezek. xxii. 20-22: 1 Peter iv. 12: 2 Peter iii. 12-13,) that thou mayest be rich, &c.”

Compare our Saviour’s words, John ix. 41. “ If ye were blind ye should have no sin: but now ye say, We see; therefore your sin remaineth.”

Rev. iv. This chapter opens out in general terms the relation of this *typical prophecy* (or *inspired teaching*) to the consummation of the prophecies respecting the restoration of the Kingdom to Israel, with eternal and spiritual effect, *on earth as in heaven*, under a new covenant with Israel, in Messiah’s day. This change in the character of the covenant, (*under which God willed the salvation of the Gentile world through the Jews, as first brought out of darkness into light*,) is described in 2 Peter iii. 12, 13, as the *typical heavens* of the MOSAIC THEOCRACY, in the relation thereof to the *typical world of Gentile dominion* from the days of Nebuchadnezzar, Dan. ii. 44, 45: vii. 25-28, as having the elements thereof dissolved by the fervent heat of a fiery judgment; *for a re-combination of Jew and Gentile, made one in Christ by the gift of the Holy Ghost*, (Heb. ix. 26-28: and viii. 8-13, from Jerem. xxxi. 31-38) on an election of mercy, saved from the judgment under which the city and sanctuary of the typical dispensation should be brought to its predicted end.

The throne surrounded by the four-and-twenty elders, may symbolize the setting up of the kingdom of the twelve tribes, as *first* typically established to Solomon. In this case the twenty-four elders will symbolize the twenty-four courses of the Jewish priesthood, as appointed by David and Solomon, 1 Chr. xxiv. 1-19: 2 Chr. viii. 14. But the throne of this Apocalyptic

vision may be that of Messiah's kingdom, as predicted Dan. ii. 44, 45: vii. 26-28. In this case the twenty-four elders will represent the *heads of the twelve tribes of Israel and the twelve Apostles*, made the first-fruits of the world's redemption in Christ by the gift of the Holy Ghost. For Messiah's kingdom then was, and ever is that of the world's regeneration under judgment as referred to in Matt. xix. 28: John xii. 31: xiv. 15-31. This illustrates Dan. ix. 26, 27: and 2 Thes. ii. 1-14. The latter passage should be compared with 1 Thes. v. 1-7. For it was expressly written to explain to the faithful that they had no cause to be troubled in mind by the idea that "the day of Christ" was "at hand," so as to come upon them as a thief in the night; though it should thus come upon others, and in that generation, as predicted Mat. xxiv. 34, 35. But to themselves there should be sufficient spiritual discernment of coming events; and that they should be comforted of God's sustaining grace, according to their Lord's words. Luke xxi. 28: ix. 27: xvii. 20, 21: xxii. 29: with John xiv. 26, 27: xvi. 7-14.

The "door opened in heaven" manifestly refers to Christ, as prophetically the door of God's *spiritual sheep-fold*—the Shepherd of Israel, John x. 7-10—the way, the truth, and the life of man's eternal hope in God.

The throne here, as the Angel of the Covenant in Rev. x. 1, was illuminated with a *rainbow*, to shew that the angel of God's new covenant with the seed of Abraham in the apostolic age was the angel of God's covenant with *all* flesh in the days of Noah. Gen. ix. 12-18; 1 Peter iii. 18-21.

The "sea of glass, like unto crystal," before the throne, will in all probability symbolize the *mystic sea of Assyrian power*, cleansed and *healed* by that influx of the waters of the river of life, which issued out (from the south side of the altar in the temple and oblation of Ezekiel's vision) toward the east country. Ezek. xlvi. 1-8.

This figure, with the voice of the trumpet in v. 1, renders it extremely probable that such is the historic reference; especially when compared with Isaiah xxvii. 13. "And it shall come to

pass in that day, *that the great trumpet shall be blown*, and they shall come which were ready to perish* in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem." Also Isaiah xx. 23-25. "In that day shall there be a † highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be *the third* with Egypt and with Assyria, *even a blessing in the midst of the land*: whom the Lord of Hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance."

The facts of Jewish history and prophecy thus compared to explain the "sea of glass like unto crystal," serve also to determine the *times* of the vision, as extending from the days of Nebuchadnezzar to those in which the revelation was given, for an instruction of comfort to the people of God, under the fiery trial which awaited them in the day of God's judgment on the world, beginning at the Jerusalem which then was.
1 Peter iv. 12-19.

Whether symbolized from the days of Solomon, or from those of Nebuchadnezzar, the throne is Messiah's throne ;—as having a manifestation of glory over the Gentile world, *through the Jews*, and with latter-day reference under the circumstances of the *Babylonian captivity*, from the days of Nebuchadnezzar, Dan. iii. 28-30. The glory of God's people Israel failed however, to become the light of the Gentile world in the fullness of the predicted blessing until after the *incarnation of Christ*, Luke ii. 29-35. Then the partition-wall between Jew and Gentile was broken down, that God might be equally glorified over all flesh, by the gift of the Holy Ghost for the regenera-

* Zeph. ii.11, in its relation to "famishing all the gods of the earth"—is to be interpreted by Amos viii. 11, 12, and the effect of regenerated life given to all may be illustrated from the contrast of their heathen life, in Psalm lxxxiii., with that of their *spiritually* regenerated existence in Psalm lxxxvii. Compare Malachi i. 11: John iii. 3. Also, Hosea ix. 3. in its contrast to Isaiah xix. 23-25.

† Isaiah xix. 23; xxv. 8 : John xiv. 6.

tion of the world, in the spirit of the power of Christ's resurrection-glory; and by the mission of the twelve apostles giving enlarged and happier effect to the then regenerated mission of the twelve tribes of Israel. The heads of those tribes, with the twelve apostles, make up the twenty-four elders of this vision, at least in its latter-day reference. The twelve thrones of Matt. xix. 28 symbolize dominion over the regenerated kingdom of the twelve tribes. The kingdom (as thus regenerated) was *given up to God in Christ*, as by subjection of the twenty-four elders to the throne of Almighty power, when their earthly labours were accomplished, and themselves permitted to enter into the joy of their Lord—the heavenly REST appointed for his saints. Rev. xiv. 13 with 1 Cor. xv. 24-29.

The four living creatures, or symbolic animals are to be explained thus—

1st.—The *Lion* symbolizes Babylon subjected unto God, in Messiah's day, by the manifestation of his Spirit, combined with the national symbol of its power.

2nd—The *Calf* symbolizes Egypt, under like subjection to the throne of Messiah's kingdom.

3rd—This "*had a face as a man*," and represents that kingdom of Jewish nationality whence arose the Anti-christian apostacy of the little horn of the *fourth* kingdom, or the wilful king of Dan. xi., and the Man of Sin of which St. Paul spake, 2 Thess. ii. 3-13. It represents it, however, as brought nigh unto God in an election thereof by the gift and grace of his spirit, at the in-gathering of the Gentiles into the same fold with Israel, in Messiah's day.

4th—The *Eagle* represents the power of Persia under Cyrus, according to the symbolism of Isaiah xlvi. 9-12, "Remember the former things of old: for I am God and there is none like me. Declaring the END from the BEGINNING, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: Calling a *ravenous bird from the east* (symbolized as the Eagle's wings on the Babylonian lion, Dan. vii. 4: Jerem. xlix. 19,

and on the lion, as the symbol of Judah's power, Gen. xlix. 9: Rev. v. 5) the man that executeth my counsel (viz. the Cyrus of Is. xliv. 28) from a far country: (Deut. xxviii. 49, 50, with Jerem. v. 15-19: vi. 22, 23: xlviii. 40: xlix. 22: li. 25-34, illustrating Dan. ii. 35) yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it."

This symbolism, therefore, dates the fulfilment of Isaiah xix 23-25 and xxvii. 13, as *commencing* with the restoration of the kingdom to Israel by Cyrus, as predicted Is. xliv. 28, with xi. 11, and Jerem. xvi. 14, 15.

REV. v. to xx. *inclusive.*

Comparing Rev. vii: x: with xiv: xix, &c..

The Visions of the SEALS, TRUMPETS, and VIALS.—

The ancient books were scrolls, or rolls of some material answering to parchment. The writing on both sides may serve to indicate the extent of the book, as full with the details of its typical and prophetic instruction. The book thus referred to was probably the Pentateuch, or the five books of Moses, called the books of the law of Moses. For this, until the Babylonian captivity, was presumed to remain, (as at first deposited) in the ark of the testimony: excepting that it must have been removed for security, (possibly, as against the wilfulness of Rehoboam) or lost for a time till found by HILKIAH. 2 Chron. xxxiv. 14.

It is here symbolized as sealed with *seven* seals, which remained closed, (and the book therefore a sealed mystery, *in regard both to the seven typical months of Levitical ordinance, and their relation to the prophecies of the Jewish Scriptures*, Ezek. xxxix. 12-14; Rom. vi. 4-12,) until opened by the Lion of the tribe of Judah. This represents the object of the Mosaic or typical law, as an inscrutable mystery, until revealed in Christ, under the events of the Apostolic age. Rom. xvi. 25, 26: and Galat. iii. 16-29.

The Lamb is symbolized with *seven* horns and *seven* eyes, to foreshadow the redemption in Christ as co-extensive with the world. For the world, as then lying in darkness, and the shadow of death was typified in the promised land being subjected to the *seven-headed* dominion of the Canaanite, Deut. vii. 1, and Acts xiii. 19, in the

day of Israel's exodus out of Egypt, as by a redemption from death unto life. Rom. v. 14: Zech. xiv. 21.

The times indicated by the worship of the four-and-twenty elders, and by their "*new song*" of praise for the redemption which proceeded over *all* flesh, in the spirit of the power of the Lamb's resurrection from death unto life, *clearly represent the consummation of the visions as having been realized by the events of the Apostolic age.*

The same typical instruction admits however of a previous illustration from the establishment of the kingdom to Solomon.

V. 13 means that, in the day of man's new birth, and therefore when the hearts of the faithful shall become the throne of Messiah's earthly glory, the spirit of man's reconciliation unto God in peace and righteousness shall put a new song into the mouths of Christ's redeemed. Then they shall spiritually apprehend how all the works of God (in regard both to the mysteries of the natural creation, and those pertaining to man's fall from and his restoration *spiritually* to the likeness of God), set forth his praises for ever and ever, as having done all things well.

The Visions of the Seals, Trumpets, and Vials, represent a *typical and prophetic instruction of parallel reference.*

That of the Seals extends over the whole times of the Trumpets and Vials. The Seals mark the object of the typical law, in its relation to the beginning and the end of the mystery. The Trumpets mark a gradual revelation of the mystery under judgment on the Jewish nation—as *one-third of men*; according to the predicted relation of Israel to Assyria and Egypt, *during the times of the typical dispensation, in the land of the Canaanite.* Hosea ix. 3: Isaiah xix. 23-25: xxvii. 13. The Vials mark the consummation of judgment, realizing with everlasting effect, in the Apostolic age, the prophetic instruction typically given in the Vision of the Seals.

That consummation is thus symbolized as a flood of desolation on the City and Sanctuary of the typical dispensation, as predicted in Dan. ix. 26, 27.

The voice which came forth "*out of the Temple of heaven*"

saying, at the out-pouring of the seventh vial, "*It is done*" was the voice of Him who terminated his earthly sufferings on the cross, saying "*It is finished.*" Thus the words of Matt. xxiii: 38, 39, *ante-date* the fall of Jerusalem by the predicted forty years day of grace.

From this parallelism we are taught that, (though this vision of prophecy respecting the mystery of man's redemption, by the sacrifice of the death of Christ, was *virtually consummated* by his death,) *the ordinances of a ceremonial atonement remained yet to be abrogated*, under a fiery judgment on the City and Sanctuary of the typical dispensation. This as predicted in Dan. ix. 27: xii. 11, 12, extended over the latter half of Daniel's seventieth week ; considered in Rev. xi. 9-12, as $3\frac{1}{2}$ days, but otherwise as $3\frac{1}{2}$ years, or the latter half of a Sabbath of years. This prophetic relation of the Sabbath of *days* to that of *years* may be illustrated by Ezek. iv. 5, 6.

The **SEALS**, **TRUMPETS**, and **VIALS**, as prophetic *visions of a typically parallel reference.*

1st Seal. The rider on the *White* horse, going forth conquering and to conquer, symbolizes Christ as the Emmanuel of God's people under the Mosaic Theocracy; and the Messiah of David's kingdom, typically foreshadowed in the kingdom established to Solomon. For then the glory of God's people Israel began to be the light also of the Gentile world.

2nd Seal. The rider on the *Red* horse, to whom "power was given to take away peace from the earth, and that they should kill one another: and there was given unto him a great sword," symbolizes the kingdom of Solomon as divided against itself *to its fall with the typical dispensation*, but for a resurrection unto eternal life, by the gift of the Holy Ghost in Messiah's day.

3rd Seal. This seal symbolizes the beginning of the Babylonian captivity, when Daniel and his companions were led captives to Babylon, with Jehoiakim, circ. B.C. 606, see 2 Kings xxiv. 1: 2 Chron. xxxvi. 6, or in the *fourth* year of his reign. Jerem. xxv. 1.

It symbolizes the Babylonian captivity as ordained "for good," to Israel and to the Gentile world; at least to as many as should have spiritual discernment as to the things which make for peace. Jerem. xxiv. 5.

1st Trump. The trumpet-warning of the Passover of the *first* month, in the year following Israel's return from Babylon as the beginning of Israel's *second* deliverance. Is. xi. 11; Jerem. xvi. 14, 15. This symbolizes the beginning of those judgments under which that second deliverance should ultimately be realized with spiritual and eternal effect in Messiah's day. This vision, therefore, contemplates the beginning of that deliverance, in its effects upon the mixed people of the land, and upon the Jews themselves; as divided in opinion respecting the predicted glory of the kingdom thus restored.

2nd Trump. This was the trumpet-warning of the *second* Passover in the same year; as the month in which the *foundations of the second temple began to be laid*. Ezra iii. 8.

That event symbolizes the fall of Chaldee-Babylon as completed to the joy of God's people; and represents the prediction of Jerem. li. 25, 42, and 63, as beginning to be fulfilled, though therestill remained *another mountain* Zech. iv. 7, to be "*removed and cast into the sea*," Matt. xxi. 21, before the predictions against Babylon should be fulfilled by the overthrow of the *mystic* Babylon. Is. xiv. 29-32, and Rev. xviii. 21-24, comparing v. 24 with Matt. xxiii. 35.

1st Vial. This *virtually* consummates the typical instruction of the first Trumpet, at the Passover of Christ's crucifixion, as typified in the sacrifice of the *Paschal Lamb*, which was *FIRST slain in EGYPT*; viz. before the foundation of that *prophetic world* which had a *typical or worldly sanctuary of Mosaic institution*. This dates the beginning of the *first Resurrection* (or the beginning of the millennial kingdom, Rev. xx.: Rom. v. 14) from the Exodus of Israel out of Egypt; and the *end thereof from the sacrifice of the death of Christ*, Heb. ix. 1-36, in the spiritual EGYPT; of the *mystic* Babylon; as the *city* of the dominion of the CANAANITES, *mystically revived*, Rev. vi. 8, but only for "a short time" Rev. xii. 12 and Zech. xvi. 21; viz. until the end of the typical dispensation as predicted by Daniel ix. 24-27.

But the full end of this judgment was not accomplished until the 7th Vial was *poured out into the air*, or with the effect of a spiritual and eternal judgment, establishing the "*everlasting righteousness*" of Daniel's typical prediction. xi. 24.

For the dying words of our Saviour on the cross, saying "it is finished," were then confirmed of God before all the world (viz. in "the cloudy and dark day" of Jerusalem's final judgment) when every eye beheld Christ's resurrection spirit in the clouds of heaven. Then "they also which pierced him, and all the kindreds of the earth"

3rd Trump. This symbolizes, from the Pentecost of the same year, the effects which were predicted to follow the manifestation of the Holy Ghost with power, for the salvation of the Gentile world, through an election of the Jewish people. But that redemption remained to be realized in its fulness, under judgment on the blinded of Israel, after the death and resurrection of Messiah. That event, as predicted in Isaiah liii. was ordained to characterize the latter days of the typical kingdom; (Ezek. xxxvii.: Zech. i. 12-21.) the restoration of which commenced in the days of Cyrus, as predicted. Is. xliv. 28.

did wail because of Him, when the voice of God was heard proceeding from the clouds saying (to all who had and have spiritual discernment respecting the sure words of prophecy, 2 Peter i. 19-21) "It is done" Rev. xvi. 17.

2nd Vial. This symbolized final effect given to the judgment of the 2nd Trump, *by the resurrection of Christ, and from the spiritual influence of his communion with his disciples, resumed on earth for the forty days preceding his ascension into heaven.* Acts i. 3.

These forty days (by reference to Ezek. iv. 6, &c., &c.) are made typical of the forty years between A.D. 30 and A.D. 70.

Thus the beginning of the end appointed over Jerusalem numbers 666 years from B.C. 607, (or from the 4th year of Jehoiakim, Jerem. xxv. 1: xxxvi. 1: 2 Kings xxiv. 1: 2 Chron. xxxvi. 6,) and illustrates Rev. xiii. 18, by a *Chronological index to the true historic reference of the typical prophecy,* (or instruction) given to the Christian Church in the book of the Revelation of St. John.

This marks the typical relation of Rev. xviii. 21, to the fall of Babylon, Jerem. li. 25, 42, 63. For it is here symbolized as virtually accomplished when the judgment of the 2nd Trump was fulfilled *by the outpouring of the 2nd Vial,* giving spiritual and lasting effect thereto in the power of Christ's resurrection.

3rd Vial. This symbolizes full effect given to the

4th Seal. The opening of this is made a vision of *seven typical years*; the conclusion of which marks also the opening of the 5th and 6th Seals.

The beginning of these seven years is that of Ezekiel's prophetic visions. They extend, therefore from the 4th month in the 5th year of Jehoiakim's captivity, Ezek. i. 1, 2, B.C. 595, to the anniversary of the 4th month, at the breaking up of the City, B.C. 588. Jerem. lii. 6, 7.

These will illustrate the *seven years* of Ezek. xxxix, numbered over the latter months of the *typical and prophetic harvest* of God's judgment on the world, beginning at Jerusalem. Jerem. xxv. 17, 18, 29, with 1 Peter iv. 17: Matt. iii. 39.

During the former half of this period *Jeremiah and Ezekiel* prophesied before the nation; but Ezekiel was struck dumb (as a sign to the nation from its obtuseness of hearing) from the 10th month of B.C. 590 (xxiv. 1, 27), to the 10th month of B.C. 587, (xxxiii. 21,) as predicted at the opening of the vision of prophecy shewn to him. iii. 26, 27.

5th Seal. This was opened in the 5th month of B.C. 588, Jerem. lii. 12: or in the last of the above seven years.

It also (by reference to the 5th month of B.C. 596, Jerem. xxviii. 1-17: Ezek. xx.) symbolizes the afflictions of Israel, and increasing desolations of the nation, from trusting to

4th Trump. This commemorated from year to year the typical instruction of Jerusalem's future, from the events of the 4th month B.C. 588, as the fast of the 4th month which should be turned into a joyful feast, in the days of the restored kingdom; but then only to such as should have spiritual perception as to the object of the Babylonian captivity, as ordained of God, "for good" (Jerem. xxv. 5) to Israel and to Babylon, Jerem. li. 9: Matt. xxi. 37: xxiii. 37: John iii. 17.

Hence the prediction of Zech. viii. 19, was given B.C. 518, or at the end of 70 years from the desolation of the first City and Sanctuary, B.C. 588.

The *prophetic* heavens at this time became darkened to all who then failed to receive an instruction unto spiritual life, from the past of Jewish history, in its typical relation to the predicted future

judgment of the 3rd Trump by the events of the day of Pentecost recorded in Acts ii., considered in combination with the beginning of *final* judgment, in the power of the Holy Ghost, (as predicted John xii. 31, 32: xiv. 25-31: xvi. 7-16 with 1 Peter iv. 6, 7,) at the end of 40 years from A.D. 30.

4th Vial. This, in consummation of the vision of the 4th Trump, represents men as *scorched under the darkened heavens*, and thus having no medium of discernment left them, respecting the cause of their suffering, *and its remedy as of God*. For the sacrifices of God's acceptance were never those of mere ceremonial ordinances, Is. i. 10-21: lvii. 15, yet they of the Jews who rejected Christ as a blasphemer, placed their hopes in the sacrifices of the Mosaic law. John v. 46: viii. 44-59: ix. 29: x. 33: Matt. xxvii. 24, 25. Thus in their troubles, they looked up to heaven wildly, and found no ray of hope emerge from the darkness thereof, (Is. v. 30: viii. 21: John ix. 39-41,) when the fast of the 4th month was turned into a feast of joy and thanksgiving to those who had been brought nigh unto God by the gift of the Holy Ghost at the Pentecost. Acts ii. 5: and Luke xxi. 28, with 1 Thess. v. 4, illustrating John i. 11, 12.

The times of the fourth Trump, as consummated under the judgment of the corresponding vial, extend over a typical period of 42 months, as symbolized in Rev. xi. 2, and illustrating the typical reference

the flatteries of false prophets. Jerem. v. 31, also Is. ix. 15: xiv. 29, compared with the generation of vipers. Matt. xxiii. 33, with Rev. ix. 10.

6th Seal. The opening of this Seal extends from the vision of judgment in the 6th month of B.C. 594. Ezek. viii. 1, to its anniversary in the year that the City and Temple were burned, or B.C. 588.

By that event the Babylonian captivity began to be realized in the fulness of its predicted tribulation to the Jews; but under limit of its duration to 70 years from the beginning.

Yet a full end was not then made of the judgment predicted on the *mystic* Babylon, (Jerem. xxv. 15-30,) as mixed up with that of prophecies respecting Babylon. Is. xiv: Jerem. li: Zech. ii. 7: Rev. xviii. 4, 21.

7th Seal. The opening of this seal was *under the suspended judgment of the sixth seal*: and "there was silence in heaven for about the space of half-an-hour."

This means from the Feast of Tabernacles which commemorates Israel's restoration to the promised land by the edict of Cyrus B.C. 536, after 70 years from the beginning of Daniel's captivity in the *fourth year of Jehoiakim*, or circ. B.C. 607. Jerem. xxvi: 2 Chron. xxvi. 6.

Thus the "dominion of the Locusts" under the 5th Trump, and the "seat of the beast" under the 5th Vial, have common reference to the prediction that Jerusalem should be as "SHILOH;" or deserted of God, before making a full end. Jerem. vii. 14: xxvi. 6.

The vision of the "revived Locusts" described as then *rising up out of the bottomless pit*, Rev. ix. 1.12, has the same reference (in point of *historic* time) with the events symbolized in Rev. xiii. 9-18: xvii. 8-18: xx. 7-15; and heralded

of our Lord's prediction in Luke xxi. 24. These identify the times referred to in Rev. xii. 7-15 with the termination of the war in heaven, (after seven weeks of "troublous times" from the Passover) by the casting of Satan out of heaven at the Pentecost, as under judgment of the Holy Ghost, Luke x. 18: Rev. viii. 10: John xiv. 25-31: xvi. 7-16. But $3\frac{1}{2}$ years reckoned from the *fourth month*, *terminate in the 10th month, or with the end of typical and prophetic time*, illustrating Rev. x. 7 by reference to Ezek. xxxiii. 21, with Zech. viii. 19.

5th Trump. The typical relation of this judgment to that of the 5th Vial, is the same with that of the 4th Trump to the 4th Vial: and the events of B.C. 588, are herein also made a foreshadowing of what should befall the City and Sanctuary of the restored kingdom, in the days when the typical dispensation should be brought to its predicted end: *after five typical months* from the sounding of the 5th Trump, in the 5th month. Rev. ix. 5-10.

"The seat of the beast," upon which the 8th vial was outpoured, *in consummation of the judgment on the scourge of locusts revived*, represents the typical and temporal kingdom of Jewish nationality in the land of the Canaanite, as the *seven headed and ten horned* power of the Canaanite mystically revived by the two horned false prophet of the latter day; or by the Jewish Church, *falsifying its mission to the Gentile world for the peace and prosperity thereof*, in the days of the restored kingdom, symbolized as *two-horned*. For both the houses of Israel were therein combined as one. This kingdom had ceased to be the kingdom of Messiah's people, after the rejection of Christ for their Messiah by the rulers thereof, viz. from the date of Christ's crucifixion. Matt. xxi. 43: Luke xxii. 29.

Thus in the spirit of the power of his resurrection the kingdom was *virtually* redeemed from the hands of the violent, Matt. xi. 12, and *re-consecrated* unto God, by the gift of the Holy Ghost, and through the mission of a "*new people*," who should cause it to abound in the fruits required of God therefrom, Matt. xx. 34, viz. righteousness and peace. Matt. xxi. 43 with xix. 28: Luke xxii. 29: John xii. 31, 32: xiv. 25-31: xvi. 7-16. Its final redemption under a fiery judgment on the City and Sanctuary of the typical dispensation (as predicted Dan. ix. 26, 27) is the reference of 1 Cor. xv. 24-29.

under the fourth Trump, as the times of the three last woes which should follow the casting of Satan out of heaven, Rev. xii. 7-10, at the Pentecost, or at the sounding of the 3rd Trump, in fulfillment of Isaiah xiv. 12, to end.

The symbolism of Rev. xx. 7-15, identifies the time of Ezekiel's prediction, ch. xxxix., respecting Gog and Magog, and this *revival* of the Locust scourge with the latter days of the Millennial kingdom. It therefore, establishes the fact that the prophetic millennium of Rev. xx. is a typical instruction respecting the object of the Mosaic law, as ordained for a School-Master to bring men unto Christ in righteousness.

But of this hereafter. The "bottomless pit" symbolizes the origin of a SATANIC scourge. Thus the desolation of evil is symbolized in the mortality of its natural issue, (under exaction of the curse predicted on sin, condemned of God in the flesh, and with the world) as "insatiable," being to man, in body and soul what death and the grave are to his mortal body. Compare the "depths of Satan," Rev. ii. 24, with the depths of a deceitful heart, Heb. iii. 13 : Matt. xv. 18 : James i. 18-16, and with the "nor height nor depth" of Rom. viii. 39.

In the "bottomless pit" of this passage, reference seems also to be made *figuratively, to the graves of the spiritually dead in Israel*, as spoken of in Ezek. xxxvii. 12: John v. 25: and Is. xxvi. 19, interpreted by John xi. 25, 26: xii. 31: 1Peter iv. 6. It symbolizes the *revival of perpetual desolations* from the same delusions of the world which had caused Israel in part, to be "written in the earth," or unto the curse; and thus typically numbered with the dead before God, for the times of the Babylonian captivity.

The "five months" of Rev. ix. 5-10, had a fulfilment of typical history from the 5th to the 10th months of Ezra's mission (Ezra vii. 9 : x. 16, 17) B.C. 457, or *about the expiration of 1000 years from Israel's entering into possession of the land of the Canaanite*, at the end of 40-years from the Exodus out of Egypt, or B.C. 1451.

The sixth Vial. This is the consummation of the judgment of the *sixth trumpet*, in its typical relation to the suspended judgment of the sixth Seal. Under this the events of Jewish history, between the opening of the vision of judgment, as a vision of the sixth month, B.C. 594, Ezek. viii. 1, and the anniversary thereof in the year following the destruction of the city, or B.C. 587, are made to foreshadow what should again befall Jerusalem, in the end of the typical dispensation, or A.D. 71, after 666 years (Rev. xiii. 18) from B.C. 595.

The *four angels bound* in the great river Euphrates, and which "had been prepared for an hour, and a day, (and ?) or a month, (viz. the month of the cutting off. Hosea v. 7 : Zech. xi. 8) and a year for to slay the *third* part of men," are another symbolism for "the four carpenters" of Zech. i. 21, and the four war chariots of Zech. vi., coming out *from between two mountains of brass*; or from the kingdom of God's people as *typically established to David's son, in Solomon, but subsequently fallen, until re-established on a spiritual and eternal foundation in Christ*, as the David of

Ezekiel's prophecy, ch. xxxvii: Matt. xxii. 41-46 : Luke ii. 34. But these two mountains of brass, or enduring mountains, may mean, (and with much probability) the kingdoms of Egypt and Babylon, in their relation to the times predicted over the *two* deliverances of Abraham's seed from bondage, to the spirit of the power of the world. For the *four* great kingdoms of Daniel's prophecy, from the days of Nebuchadnezzar to the Apostolic age, and the four-horned kingdom of Alexander's dismembered empire, had this common origin.

The waters of the Euphrates which were dried up under the *sixth Vial*, were the *mystic* waters of the peoples, and multitudes, and nations, and tongues, which constituted the *typical and prophetic sea of Assyrian power, literally and mystically*. Rev. xvii. 15 : Ezek. xxxi. 3, 4. The drying up of these waters, was by dividing the power of this mystic Euphrates against itself, and to its own exhaustion. Thus the dismemberment of Alexander's Empire, completed the breaking up of the power of Babylon, as revived in Persia, and subsequently merged into that of Greece. These events prepared the way for "*the kings of the east*," or the people of Messiah's kingdom. Thence arose four horns, completing the symbolism of the ten horns of the fourth kingdom of Dan. vii. But the defection of these, by which the power of the seven-headed mystery of Rev. xvii. 16, 17, (as the same with that of Dan. vii. 7-13 and 23-27, had been for a time strengthened) led to the overthrow of the mystery of iniquity ; and to the establishment of Messiah's kingdom, as the kingdom of "*a new people*." Compare Luke xxi. 24-29.

Under the symbolism of this judgment St. John says, Rev. xvi. 13-17, "and I saw three unclean spirits *like frogs* come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are *spirits of Devils working miracles*, (Rev. xiii. 14 : 2Thess. ii. 7-13) which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty. Ezek. xxxviii: xxxix: Rev. xx. 7-11. Behold *I come as a thief*, 1 Thess. v. 2 : Matt. xxiv. 43, 44, (but not thus, *as without*

warning to the elect, for to them was given spiritual discernment respecting the signs of the times, 1 Thess. v. 4, 5: 2 Peter i. 19-21: illustrating Luke xvi. 31). Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue, "*Armageddon*." As this word is spelt in the Hebrew version of the New Testament, the authors of that translation evidently meant thereby "*the mountain of Megiddo*:" whatever be the prophetic instruction designed of God in this typical reference to "*Megiddo*." Yet from the spelling of our English version, and that of the Greek, it is most probable that the word was by the translators of our Bible, interpreted to mean "*the city of Megiddo*." For though the first letter used in the Hebrew word "*Eer*" for a city, is the same as that in the word "*Hebrew*" in our translation of Num. xxiv. 24, we there read "*Eber*," not "*Heber*." This may be because "*Eber*" is not there the name of an individual, but used for *the Hebrews* as the seed of Abraham which passed over the Euphrates to enter into the promised land. Similarly, we spell the word "*Arabia*" with an initial "*A*" not "*H*"; though it means the land of *the west*, viz. of the Hebrews, or *passers over* from the eastern to the western side of the Euphrates. Thus whilst the initial letter of the Hebrew word "*Eer*" for a city, is the same with that in the words *Arab* and *Eber*, or *Hebrew*, Gen. xl. 15, the word "*Hor*" or "*Har*" meaning "*a mountain*" is always spelt in English with *h*, see the "*Har-el*" or mount of God, in the marginal references of Ezek. xlivi. 15.

But without making the spelling a matter of importance enough to decide the etymology of the word '*Armageddon*,' why may we not as in Psalm xlviii. 1, compared with Heb. xii. 23, (where Zion is the reference) interpret '*Armageddon*' as meaning "*the city of Megiddo, the mountain of the multitude* of the hosts of Gog, fallen victims to a delusion of this world?" Thus interpreted, the meaning of the word is identical with the "*Hamon-Gog*" of Ezek. xxxix. 11-15, and the "*Hamonah*" of v. 15. The valley of Hamon-gog will then be of *typical*, though not of geographical identity with the valley of Jehoshaphat, Joel iii. 2-12, *as the valley*

of decision between the people of God, and the people of the world; the valley of dry-bones in the prophecy of Ezekiel's vision, ch. xxxvii ; the valley of vision in Isaiah xxii. 5-8.

“Gog and Magog” as elsewhere explained, have a common root. The idea expressed therein is that of *a roof or covering* : here used figuratively, to mean a false covering for sin, in reliance on the delusion of a *legal righteousness* ; (the unrighteousness of 2 Thess. ii. 10,) and not on the covering of God's spirit, seeking to draw men from the pollution of sin, Zech. xiii. 1, by the spirit of redeeming grace, in mercy, and for his own name's sake, that the faithfulness of his promises may be realized to his people, and the heathen brought thereby to serve him in righteousness and Godly fear, Is. xxx. 1.

This explains what is meant by “and it shall come to pass in that day, that I will break the bow of Israel in the valley of Jezreel,” Hosea i. 5, compared with v. 11, “then shall the children of Judah, and the children of Israel be gathered together, and *appoint themselves one head, and they shall come up out of the land*: for great shall be the day of Jezreel.” This reference to Jezreel (like that to Megiddo, in the word ARMAGEDDON) is one of a *typical and prophetic instruction* from the events of the day of Midian, when God raised up Gideon as a deliverer for the Israelites, from the power of the heathen, compared with the events under which Israel's *second and final* deliverance from the power of the heathen as from that of the Assyrian and *mystic* Assyrian should be accomplished in Messiah's day. Judges i. 27 : v. 19 : vi. 33 : vii. 12, with Is. ix. 4 : x. 26.

These prophecies contemplate the effects for good to the whole world, which should arise from the self-sacrifice of Messiah and his people, representing *in an election of the Jewish nation*, the first fruits of the world's redemption, as 144,000 Rev. xiv. 1, even as the new Jerusalem measured 144,000 *furlongs*. Rev. xxi. 16. Thus the blood of God's martyred prophets and people ‘*shed like water round about Jerusalem*,’ Ps. lxxix. 1-4 : Matt. xxiii. 35, (viz. *outside* the city of the *new* Jerusalem, even as Christ was crucified outside the city of the *typical* Jerusalem which then

was,) is, in Rev. xiv. 20, as the good seed of eternal life bearing fruit to the extent of *ninety-fold* over an election of Israel. For 1,600 multiplied by 90 make 144,000. But this consummation of the kingdom over an election of the Jewish nation was to signalize the fulness of the times appointed for the ingathering of the Gentiles into the same fold with Israel. Rom. xi, 25. Gen. xl ix, 10. This power of the Gentiles was symbolized as the *ten-horned* strength of the *fourth* kingdom of Daniel's prophetic vision, and is also the reference of the "*ten men*" in Zech. viii, 23.—"Thus saith the Lord of hosts ; In those days it shall come to pass, that *ten men* shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, "We will go with you : for we have heard that God is with you." The fruits of Christ's mission thus symbolized, as having *ninety-fold* effect for good to the Jew, increased by *ten-fold*, through that subsequent ingathering of the Gentiles which resulted therefrom, constitute *the hundred fold* * of our Lord's prophetic and typical reference in the Parable of the sower. Matt. xiii, 8.

The "*hour*" of Rev. ix, 15, is the same as that of Rev. xi, 13, xvii, 12 : and symbolizes the crucifixion of Christ, in identity with the conclusion of the times wherein the power of the Jewish Church was sustained by that of the Gentile world, symbolized as the *ten horns* of its strength. For, when that support was withdrawn, the Jewish Church fell. Rev. xvii, 16, 18. Thus the words of Rev. xi, 13, "And the same hour there was a great earthquake, and the *tenth* part of the city fell, &c." describes the fall of the Jewish Church, as the result of the political earthquake,

* The interpretation thus given is not contradictory to, but supplementary, and confirms that previously derived from another scriptural symbolism.

In Num. xl, 31, the day's journey is made a measurement of space : and the Sabbath day's journey was 8 furlongs. Dividing the 1600 of Rev. xiv, 20, by 8, we have, (measuring time by space figuratively) a prophetic period of 200 days, in a Sabbath period, numbered over this vision. The symbolism of the *vintage* in verses 19, 20, identifies these days with the "*the appointed weeks of harvest*,"—Jer. v, 24 : Matt. xiii, 39; thus

From the Pentecost to 15th of 7th m. Exod. xxiii, 16, was 130 typical days.
From 15th of 7th to 25th of 9th, Haggai ii, 15, 20.....70

which followed that recorded in connection with the crucifixion of Christ, Matt. xxvii, 51, fulfilling Zech. xiv, 4, 5. For the *typical sanctuary* in the vision of Ezekiel's oblation, was about one mile square, whilst the City of the same vision was about ten miles square. The fall of the typical sanctuary (as following the sacrifice of the death of Christ) is, therefore, here symbolized as a fall of the City, *in one tenth part.* *

Seventh Vial. This consummated the vision of the *seventh trumpet*, in its relation to the then resurrection of the dead to judgment, when the last Vial of God's predicted judgment on Jerusalem was poured out "*into the air*," Rev. xvi, 17. By "*into the air*," is meant upon "*spiritual wickedness in high places*," Eph. vi, 12, for correction of that delusion of the Jewish Church, respecting Messiah's kingdom, Luke ix, 55, which is denounced as the spirit of antichrist, 1 John, iv, 3, and as the spirit of bondage, i. e., to the power of the world, Rom. viii, 15, opposed to the spirit of Christ's words, as the spirit of eternal life, John vi, 63.

The outpouring of this Vial fulfilled the prediction of Zech. xiii, 1, 2, "In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness. And it shall come to pass in that day saith the Lord of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets, and the unclean spirit to pass out of the land." Thus "*the miry places* which could not be healed," Ezek. xlvi, 11, are symbolized in Rev. xvi, 13, *as the abode of three unclean spirits like frogs*, by a figurative language which has respect to the natural history of frogs.

Hence we may trace the pointed meaning of our Lord's words in Luke xi, 24, "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, &c." Thus Babylon in

* Similarly, though in the Christian's Bible Companion, and the Key of David, I quoted the authority of Homer, for translating the *tenth part* of the City, as "*the ten*" of the City, (to symbolize the ten-horned support of its temporal power) there is nothing contradictory to that in now supposing that the fall of the Jewish Church is here symbolized in the words *one tenth part of the City fell*.

its fall was symbolized as then became the hold of every foul spirit, &c., Rev. xviii, 2.

Thus "the prince of the power of the air," Eph. ii, 2, symbolizes the *then coming* developement of that Jewish apostacy which should characterize the power of the prince of this world, having nothing in Christ, John xii, 31 : xiv, 30 : xvi, 11. It is also represented as a power which remained to be broken down in that generation, Matt. xxiv, 34, 35, but not without much tribulation to the people of God. Luke xxi, 27, 28, with 1 Peter iv, 12, 17.

Rev. vii : x : compared with xiv : xix : &c.

The imagery of Rev. vii, v. 1, compared with that of Dan. vii, 2, seems to identify the four angels which had been bound in the great river Euphrates, until let loose under the judgment of the *sixth* trumpet, with the four great kingdoms of the mystic Babylon, from the days of Nebuchadnezzar. Here especial reference is made to the arrest of final judgment on the mystic Babylon, (symbolized under the vision of the sixth seal, as dating its commencement from the Babylonian captivity) until an election of grace should have been sealed unto God, by the gift of the Holy Ghost, in the days of the restored kingdom. Then "there was silence in heaven about the space of *half an hour* ; or for the interval between the feast of tabernacles, B. C. 536, (Ezra iii.) and the following Passover in its typical relation to that at which Christ was crucified. That interval of silence is also symbolized as *extending over the first half of a Sabbath of years* ; or of a week of seven years, under reference to the events of Jewish history between, B. C. 522, Ezra iv, 7, and B. C. 518, as the date of Zechariah's prophecy.

For the symbolism of Zech. iii, 2, compared with that of Rev. xi, 3, makes the rebuilding of the city and temple under opposition from the power of Persia,—a type of Jewish opposition to the rebuilding of Jerusalem, in a spiritual sense, by Messiah and his people. For it was as it were to testify of God in sackcloth, when his two witnesses testified of Him before a gainsaying people.

These therefore were the times of the four carpenters of Zech. i,

v. 20, 21, and of the four war chariots of Zech. vi, they mark the *typically prophetic* relation of the four great kingdoms of the heathen world, *from the days of Nebuchadnezzar inclusive*, to the loosing of the four angels, which had been bound in the great river Euphrates, from the opening of the sixth seal to the sounding of the sixth trumpet. That signalized the dismemberment of the empire of Alexander the great, towards the four winds of heaven, also the formation therefrom of a new kingdom, diverse from all the rest ; being ten horned. Dan. vii, 7 : viii, 22, 27. Out of these, the little horn of the Jewish apostacy, (as the only one of the four horns of Alexander's divided empire, which survived at the incarnation of Christ, Rev. ix, 13, to Rev. xvii. 17, with inclusive reference to Rev. xi, 3, 14,) arose as the antichrist of the apostolic age, 1 John, ii, 18, though thereto were therein many antichrists, *as there are at all times continuously from those days.*

Thus comparing Rev. vii, with xiv, v. 1, and xxi, v. 16, we have a symbolic expression for the first fruits of the world's redemption in Christ, consecrated unto God by the blood of the martyrs of the Jewish church, shed like water round about Jerusalem, Ps. lxxix, 3 : Matt. xxiii, 35, to the extent of 1600 furlongs, Rev. xiv, 20.

For after the crucifixion of Christ, *outside the city*, that blood began to bear fruit, (as predicted John xii, 31. 32 : and confirmed Rev. xi, 13) *ninety-fold in Israel.* Hence we have 14400 redeemed souls, *or 90 times* 1600, numbered over the Jewish church. The *hundred fold* of the parable (Matt. xiii, 8.) is to be made up by adding to those first fruits of the redemption of Israel, *other tenfold*, in the *ten men* of Zechariah's prophecy, ch. viii, 23 ; as symbolizing the *ten-horned power of the Gentile world*, which had been instrumental to the fall of the Jewish church, Rev. xi, 23 : xvii, 12, 18.

The numbering and the names of the tribes, in this chapter are both typical. For not only are Levi and Joseph substituted for Dan and Ephraim, but the number of redeemed souls in each tribe is *reputed equal* ; yet far below the numbers actually ascribed to each when Moses numbered them in the year following their Exodus out of Egypt, Num. i.

In the language of typical prophecy the twelve tribes of Israel were accounted a royal priesthood, though there was a separate priesthood. This was divided into twenty four courses from the days of David, and these possibly represent one source of the symbolism for the twenty four elders, who prostrated themselves before the throne of Messiah's kingdom, in Rev. iv.

But another source of the symbolism, and most probably the one *chiefly intended* to be noticed, will be the Jewish mission of the twelve tribes enlarged, and re-consecrated unto God in Christ by the mission of the twelve apostles ; redeeming under judgment, the twelve tribes of Israel from their bondage, to the spirit of the power of the *then* world, Matt. xix, 28.

Thus the heads of the twelve tribes, with the twelve apostles, will represent the twenty four elders ; and as the spiritual influence of every apostle was that of the twelve combined (*by unity of spirit with Christ*) the influence of the apostolic mission upon that of the twelve tribes is represented as twelve times twelve, *numbered over the thousands of Israel*, Num. i, 16, or 144 thousand.

Again the names of the tribes, as given in this chapter, do not agree with the enumeration of the tribes by Moses, nor with that in Ezekiel's typical vision of the oblation. For there Dan and Ephraim are named amongst the rest, but here they are omitted, Levi and Joseph being substituted.

This substitution seems to be only one of a typical instruction, like the words of Hosea ix, 3 : xi, 5, in regard to Ephraim. The extinction of the tribe is not the true lesson to be drawn from these predictions, but they confirm the language of Ezek. xxxvii, 22, respecting the days of the restored kingdom ; and assert that there should not again be an independent kingdom established to Israel, distinct from the kingdom of Judah in the Lord's land, as when the kingdom of the *ten tribes* was established to Israel *on the mountains of Ephraim*. Nevertheless Ephraim should be numbered with the twelve tribes in the restored kingdom, but then only for Joseph's sake ; as thus redeemed from the condemnation denounced against the tribe, in its relation to the kingdom of the ten tribes.

This agrees with Ezekiel's words proclaiming the will of God, and saying, "I will make *them*, (Israel and Judah) *one nation*, in the land upon the mountains of Israel : and *one king* shall be king to them all : and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all."

Similarly though the blessing remained to DAN, as pronounced Gen. lix, 16, 17, ("Dan shall judge his people, as one of the tribes of Israel. Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels,* so that his rider shall fall backward,") the judgment of Dan should cease to be that of the popular Jewish delusion respecting Messiah's kingdom, and be characterised by the faith of the Levite, in the day when the sceptre of the temporal kingdom of the twelve tribes should have departed from Judah. For the government should then be placed upon Messiah's shoulder, for the gathering of the people (Jews and Gentiles) into one fold. Gen. xlix, 10 : Isa. ix, 6, 7 : Jer. xxiii, 5, 6.

Rev. X.

The symbolism of v. 1, compared with that of Rev. iv, 3 : Gen. ix, 13, 18 ; and Daniel's vision respecting "the ancient of days," ch vii, 9, represent the angel of the covenant in this vision as that of God's covenant, with *all flesh from the days of Noah*. The *Michael* of Israel's national and personal resurrection unto eternal life, Dan. xii, is here represented as subjecting *the earth* of Israel's redeemed existence, and *the mystic sea of heathen power under his feet*, 1 Cor. xv, 24, 29, that God, as glorified in him by the gift of the Holy Ghost, may be all in all. This marks the time when his kingdom began to be established on earth as in heaven, Matt. vi, 10, by a blessing extending even over the heathen. The subjection of the heathen is symbolized (in the mortality of the *grave*, and in the mystic *sea* of assyrian power, *before the regeneration thereof*, Isa. xix, 23, 25 : John liii, 3 : xiv, 6) with *things below the earth*, Rev. v, 13.

* The warlike strength of the Gentiles was reckoned in identity with its strength of chariots and horses. To these the Israelites were forbidden to look for help : as Jchovah should be the strength of Israel, and overthrow the power of the Gentiles when opposed.

The times of this vision extend over those of the seven trumpets. But the consummation of the judgment for the redemption of Israel, *as by fire*, Isa. i, 27 : 1 Cor. iii, 15, was under the outpouring of the seven vials. The times are therefore the same as those figuratively described in Zech. xiii : xiv. Thus the cleaving of the mount of Olives into two parts, v. 1, answers to the *earth and sea* of Rev. x, 2. Of these one half removed *towards the north*. This perhaps (by reference to mount Ebal, Deut. xxvii) is made to symbolize those ritualizing Jews who professed to be followers of Moses, when rejecting Christ under false notions respecting the law of sacrifice, even as the northern portion of the nation apostatized and conformed to the sacrifices of the heathen in the days of Antiochus Epiphanes. These were symbolized with that mystic sea which should be no more, Rev. xxi, 1. For its waters were to be healed with the healing of the nations, by the waters of the river of life, Rev. xxii, 2 : Ezek. xlvi, 8, 12.

The other half of the mountain which removed towards *the south*, symbolizes *Israel's typically prophetic relation to Egypt*, as God's forest of the south field, Ezek. xx, 46, 49, and this vine brought up out of Egypt, Psa. lxxx, 8 : Hosea xl, 1.

The *mountain* thus symbolized as the mount of Olives, (to mark the effect of Christ's standing on the mount of Olives, or before Jerusalem, and therefrom declaring the righteousness of God, *before a gainsaying people*, Ezek. xviii, 25) represents *the typical mountain of Zech. iv, 7, divided against itself*; and thus identified with the symbolism of those two mountains from between which there issued the four war chariots of Zechariah's vision, ch. vi. For this symbolism characterises the relation of Israel to Egypt and to Babylon, generally, but with especial reference to the times which followed the dismemberment of the kingdom of Alexander the great, in its relation to the wars between the kings of the north and the south, Dan. xi ; as mystically continued on even to the apostolic age. This was on the one hand by the ritualizing Jews being symbolized unto the curse, as placed upon mount Ebal, *in the north*, when rejecting Christ for Moses : and on the

other, by Messiah's people redeemed under judgment, 1 Peter iv, 12 ; and symbolized as such, with the vine brought up out of Egypt.

Between these two mountains was the typical valley of Jeoshaphat or of decision, as between the spirit of the power of the world, and that of the people of God in Messiah's day.

The times referred to in Zech. xiv, 16, 21, will consequently be the same as those symbolized in Rev. xiv : xix.

REV. XVII.

"The beast that thou sawest **WAS**," viz., the *image* of the red-dragon, Rev. xii. 2, as that of Egypto-Canaanitish power, **WAS**, *before the Babylonian captivity*. "And **IS NOT**," viz., not yet, as **NOT THEN** existing in the *fully revived* strength of that apostacy which caused the destruction of the *first* City and Sanctuary. "**YET IS**," viz. progressing towards a like destruction of the *typically restored* City and Sanctuary, as predicted Dan. ix. 27. "And **shall ascend out of the bottomless pit**," viz., as with the *predicted* resurrection of Israel, *from their graves*, Ezek. xxvii. 12-15, *under progress of* the restoration of the *kingdom to Israel, with spiritual and everlasting effect*; but in *spiritual* opposition thereto. "And go into perdition : and they that dwell on the earth shall wonder whose names were not written *in the book of life*," viz., as revealed *typically* in the law of Moses. "*From the foundation of the world*," (but not so by those who have spiritual discernment, to read aright the doctrine of *Israel's predicted resurrection* as foreshadowed in the law and the prophets, Luke xvi. 31,) "when they behold the beast that **WAS**, and **IS NOT**, and **YET IS**. And here is the mind which hath wisdom."

"The seven heads are seven *mountains*," (typically for kingdoms viz. those of Deut. vii. 1) "on which the woman sitteth. And there are seven kings" (or kingdoms a second symbolism for the same times) "*five are fallen, and one is, and the other is not yet come* ; and when he cometh, he must continue a short space. And the beast that **WAS** and **IS NOT**, even he is the *eighth*, and is *of the seven*, and goeth into perdition. And the ten horns which thou sawest are ten kings, *which have received no kingdom as yet; but receive power as kings one hour with the beast*," viz., the hour of darkness

and of power thus given to the Jewish Church, against Christ, unto his crucifixion. Luke xxii. 53.

“These have one mind, and shall give their power and strength unto the beast,” (viz. to the image of the *red-dragon* made by the false prophet to revive the power of the red-dragon. Rev. xiii.)

“These shall make war with the Lamb, and the Lamb shall overcome them: for He is Lord of Lords, and King of Kings: and they that are with him are called, and chosen, and faithful.”

The *source* of the symbolism respecting the seven-headed and ten-horned type of heathen dominion, in the *latter-days*, as fore-showed, *specifically*, in the power of the Egypto-Canaanite having dominion over the land promised to Abraham’s seed, on the Exodus of Israel out of Egypt, is to be traced from Deut. vii. 1, for the *seven-heads* or *mountains*, spoken typically and prophetically of kingdoms. But that of the *ten-horns* is derived from Gen. xv. 19-21, and has typical reference to the ten families of Canaanitish power.

The *latter-day* application of the typical and prophetic symbolism. This has regard (*especially*) to the combination of its heathen elements with the “*potter’s clay*” of the Jewish Church, in the *fourth* kingdom of Dan. ii. vii. Compare Zech. xi. 12, 13: Matt. xxvi. 15: xxvii. 9, 10: Jerem. xviii: xix. 11.

Heads or kingdoms of
the mystery of iniquity.

No. of horns according
to the symbol.

1. CHALDEE- This was the *first* of the *four* kingdoms
BABYLON. of Dan. ii: vii: and represented the
people of the more ancient kingdoms of
Assyria, Elam, Egypt, and Ethiopia com-
bined in one great Empire, hostile to the
people of God, until the conversion of
Nebuchadnezzar.

This, according to Zech. i, 19, with
Jer. i, 17, was the kingdom in which the
four horns of the Gentiles lifted up their
horn against Judah and Israel. Hence
it was propheticallyFour-horned.

2. MEDO- This in regard both to its heathen
PERSIAN. elements, Dan. viii, 20, 21, wherein it is

Heads or kingdoms of
the mystery of iniquity.

No. of horns according
to the symbol.

represented as a RAM with *two* horns ;
and in regard to the Jewish Church, as
the kingdom under whose temporal sup-
port the restoration of Israel commenced
in the days of Cyrus. This was.....Two-horned.

Also the false prophet of the Jewish
Church had "*two horns* like a Lamb, and
he spake as a dragon" or in the spirit of
heathenism, as did the Egyptian. Ezek.
xxix. 3: Jerem. li. 31, with Isaiah
xxvii. 1.

3. GREECE PROPER.

4. GREEK-EGYPTIAN.

5. GREEK-SYRIAN.

These were the five fallen of Rev. xvii. 10.

6. THE KINGDOM OF JEWISH INDEPENDENCE This survived the above five,
and then represented the ONE
is of the same verse.

For it was not made a Roman province
and placed under the government of
Roman Procurators until A.D. 12, when
the prediction of Gen. xlix. 10, began to
be fulfilled thereby.

This had *four heads* in Dan. vii. 6, and
was, in regard to the dismemberment of
Alexander's empire, Dan. viii. 22. Four-horned.

7. JUDEO-ROMAN, This was diverse from all the
or 4th kingdom of rest, and represented the power
Daniel's Vision. of all the rest, or the then domi-
nation of the Gentiles, as confederate with
Israel, at Jerusalem and in all lands (Acts
iv. 27,) and wasTen-horned.

The symbolism for the *ten-horns* of this
kingdom may be derived from its heathen
F

Heads or kingdoms of
the mystery of iniquity.

No. of horns accruing
to the symbol.

elements, as above represented, in the component elements of the power of Babylon. But its *ten-horned* symbolism might represent it as being, to the people of God in those days, what the *ten families of the Canaanite* were to Israel in the promised land. It might serve to symbolize the kingdom of the *ten tribes* merely as horns of *Gentile* power from the breaking up of the kingdom.

Thus the ten horns of the *fourth* kingdom may symbolize *both the heathen elements of its power*, and the relation of the dispersion of Israel, to the breaking up of the kingdom of the ten tribes. For it was thenceforth to be identified with the mystic Assyrian. Hosea ix. 3.

By these, *as the horns of Gentile power*, the Jewish Church continued to be supported until after the sacrifice of the death of Christ. But when deprived of that support, the Jewish Church fell, in a form having the kingdoms of the world arrayed against it:

8. THE LITTLE HORN
OF THE
JEWISH APOSTACY,
or the
Antichrist of the
Apostolic age.

When this arose, the symbolism of the Persian Bear with three ribs in its mouth, and seeking to devour much flesh, had been illustrated in the

power of the little horn, as made great by the fall of three of the horns which had held dominion with it, *in the latter days of the kingdom as typically restored*, by the aid of the power of Persia, in the days of Cyrus. This little horn of the Jewish apostacy, as representing the spirit of a faction from the date of the restoration,

survived the kingdom of Persia ; also the Greek Syrian and Greek Egyptian kingdoms ; and in a form *devouring much flesh*, according to the symbolism of the locusts. Rev. ix. 1-12 with Amos. vii. 1-4, illustrated by Ps. xiv. 4 : liii. 4.

This was *of the seven, as a compound of all the above elements.*

It is worth while here to observe, that Antiochus Epiphanes was the *eighth* Syro-Grecian king, and that in his days, the Syro-Grecian leaning of a faction in the Jewish Church swelled into open apostacy, and thus came to its appointed end.

Rev. xix.

V. 10. This verse, illustrated by 2 Peter i. 12-21, compared with Rev. ii. 28 : xxii. 16, confirms the principle upon which this interpretation of the book of Revelation proceeds. For it represents it plainly as *the prophecy of a typical instruction*; interpreting the spirit of Jewish prophecy, in its testimony of Jesus, as the Messiah of the Jewish nation and Saviour of the world. It claims also inspired authority, as a revelation expressly given of God to St. John, to explain the great mystery of godliness, as then *revealed in Christ*, 1 Tim. 16 : Rom. xvi. 25, 26 ; for the destruction of the then co-existing mystery of iniquity, in its relation to the power of Jewish unbelief. This (when standing up in open apostacy, and as *the Antichrist* of the apostolic age,) the Lord (as predicted) consumed "*with the spirit of his mouth*," and "*with the brightness of his coming*." For that was *in the power of the Holy Ghost*, as Judge of all the world, beginning at Jerusalem. 2 Thess. ii. 8, illustrated by Heb. iv. 12 : 1 Peter iv. 5-8.

Rev. xx.

The Millennial kingdom of typical prophecy.

The *four months of the spiritual harvest of God's judgment*, John iv. 35 : Exod. xxiii. 16 : Levit. xxiii. 34, on the world, Matt. xiii. 29 : John xii. 31, (beginning at Jerusalem, Jer. xxv. 29 : 1 Peter iv. 17, and *in the power of the Holy Ghost*, John xvi. 7-17, as *the brightness of Christ's second coming* for the destruction of

Antichrist, and the salvation of repentant sinners, 2 Thes. ii. 8 : Heb. ix. 28,) symbolize the times of *the millennial kingdom of Christ*. For the binding of Satan, *in the beginning thereof*, Rom. v. 14 : 1 Cor. x. 4, was by the giving of a fiery law, and under lengthened wars, *for the subjection of the Canaanite*, until the throne was at length established *typically* and *peacefully* to Solomon. 1 Chron. xxii. 6-14.

Thus, "*the day limited in David*" (Heb. iv. 7, with its parallel references) is *the millennial day of Jewish prophecy*, 2 Peter iii. 8, with Rev. xx. This extends *from* the building of *the first typical temple of a worldly sanctuary*, to the times wherein the *second* temple was established on the spiritual foundation of its eternal glory, *by the incarnation of the Holy Ghost in Christ*; that the *true* temple of God's presence amongst men might thenceforth be the gift of His grace reigning in the hearts of His spiritual and faithful worshippers. John iv. 23-25 : Luke xvii. 20, 21 : Acts vii. 48-50 : xvii. 24 : 1 Cor. iii. 16 : vi. 19, 20.

The glory of this kingdom is symbolized *typically* and *prophetically* as that of the *sun, moon, and stars*, (by an imagery borrowed from Joseph's dream, Gen. xxxvii. 9-12) shining in a cloudless sky. Hence the obscuration of the glory of the kingdom is also represented as a darkening of the sun, and moon, and stars. In that form, the corruption of the Jewish national worship was continuously denounced by the prophets of God *as little better than the idolatrous worship of Baalim and Ashtaroth*. *But the stronghold thereof was at Tyre*. *It was therefore represented as that of the Canaanite in the house of God*. Zech. xiv. 21, interpreted by Ezek. xxviii. 2-11, with Dan xi. 36-45.

The revival of the locusts in the latter-days of the typical kingdom, and about 1000 years after Israel had entered into possession of the promised land, is here symbolized as the *loosing* of Satan *out of prison*, v. 7. This must be explained under circumstances analogous to those which relate to the binding of Satan for 1000 years, as recorded in v. 2.

The times characterized as those of the three last woes, were *clearly* those in which Satan was loosed, by reference to the

imagery under which the scourge and origin of the locust woe* is described. Yet the symbolism of the *loosing* may need to be explained in its relation to the binding of Satan ; in further illustration of the true historic reference.

In the first case, the "Satan" of this verse, and the "Devil" of verse 10, (wherein it symbolizes something distinct from *the beast*, the red-dragon's image, Rev. xiii., as revived by the false prophet, for the times of the three last woes) mean the red-dragon of Rev. xii. 3. But that symbolizes the power of the heathen world, *generally*, under its prophetic type, in that of the Egypto-Canaanite, as existing in the promised land, on the Exodus of Israel out of Egypt.

By Egypto-Canaanite, I mean, as in Rev. xi. 8, the Canaanite as possessing a land colonized from Egypt. This was *mystically* symbolized as prophetically one with that of a faction in Israel, after Israel had entered into possession of the promised land. Judges ii. 21 to iii. 5, and Zech. xiv. 21.

The subjection of this power was progressive, and with two-fold effect :—

1st Politically. This was by an exterminating warfare, which extended to the times of David. 2 Sam. v. 6-11.

2nd Mystically. This was over Israel, as in part symbolized with the Canaanite, from the days of Joshua. It was effected by the fiery law of Moses, given to restrain transgression in Israel ; and not to disannul *the eternal promise* of mercy to the seed of Abraham. Galat. iii. 17.

This two-fold subjection of the Canaanite was, therefore, realized so gradually, that the millennial kingdom, which dates its commencement from the binding of Satan and casting him out of

* That a faction of the Jewish nation is thus symbolized with the heathen, (as locusts with Abaddon or Apollyon, for their king, Rev. xi. 11,) may be shewn by comparing, Amos vii. 1-4. The words "it was the latter growth after the king's mowings" are made to symbolize a revival, (*after the Babylonian captivity*) of the same deluded national policy which had occasioned the destruction of the first City and Temple.

The assimilation of this scourge to one of locusts, destroying the fruits of the earth, reminds us of the Psalmist's words, xiv. 4: liii. 4, "Have all the workers of iniquity no knowledge ? *who eat up my people as they eat bread*, and call not upon the Lord."

heaven, was not fully established in peace and righteousness to Israel, (so that the glory of Israel should become a light to the whole world, drawing the Gentiles to God under a like policy of peace and righteousness), until *typically* established to Solomon ; by whom the first temple was built about 490 years, or about 70 prophetic weeks of year-days, after the Exodus of Israel out of Egypt.

The times of the “millennial kingdom,” in their *typical* identity with those of the “Mosaic Theocracy,” admit of a two-fold computation, thus

1st. From B.C. 1491, or the Exodus, to B.C. 491, which dates the battle of Marathon in its relation to the predicted breaking up of the power of Persia by that of Greece, Dan. xi. 2. For that was to give revived political dominion to the power of the Egypto-Canaanite, as again combined with Israel, literally and mystically in the restored kingdom, and especially from the days of Alexander the Great, Zech. ix. 13. The *thousand* years of this reference may also be reckoned from B.C. 1450, (or the end of Israel’s *forty years* wandering) to the days of Ezra’s mission, B.C. 457.

2nd. From the building of the first temple by Solomon to the Incarnation of Christ ; as the David of Ezekiel’s prophecy, ch. xxxvii ; and *spiritually* the Son of David. Matt. xxii. 41-46.

Thus the seventy weeks of Daniel’s prophecy, (computed as 490 year-days, for the restoration of the kingdom and rebuilding of Jerusalem with spiritual and eternal effect,) will seem to describe the progress thereof under continuous opposition from the power of the world ; as that of the *mystic* prince of the kingdom of Persia’s opposition, renewed by the power of the Egypto-Canaanite, revived in the restored kingdom, and extending—1st. From the battle of Marathon to the Incarnation of Christ. 2nd. From the mission of Ezra B.C. 457, to A.D. 33. The $3\frac{1}{2}$ years from the crucifixion, or A.D. 30 to 33, here typify those from A.D. 70 to 73, *after the predicted forty years day of grace between the former and latter half of the seventieth week of Daniel’s prophecy.*

Thus the *loosing* (even as the binding of Satan had been) was progressive, and with two-fold effect.

1st. *Politically*, in revived existence given to the power of the Egypto-Canaanite. For in the restored kingdom the land was occupied by a mixed people. Tyre, though destroyed by Alexander the Great, became the stronghold of the Jewish apostacy under Antiochus Epiphanes.

2nd. *Mystically* over Israel, under revocation of God's *first and fiery covenant of works*, and when breaking down thereby the partition wall between Jew and Gentile ; in realization of that new covenant of mercy, for the salvation of all flesh, which was to have spiritual and eternal effect, for the everlasting establishment of Messiah's kingdom on earth as in heaven.

The *fiery* law of Moses, which gave the Jews their *exclusive* privileges in the land of the Canaanite, is thus also represented as the then binding of Satan. For it was added to the promise of mercy, in restraint of transgression, and as setting a seal upon the spirit of evil thus restrained.

The abrogation of this law (as predicted Isaiah xxviii. 15-20) was resisted by the ritualizing Jews, Acts xv. 1, as opposed to the spirit of their exclusive privileges in the land of the Canaanite. Hence their mistakes respecting the "signs of the times," predicted for the setting up of Messiah's kingdom.

The *new* covenant, therefore, was resisted by such as *relaxing the law of the old Covenant*, in a form prejudicial to the stability of the power of their own temporal kingdom. It was also *falsified and rendered powerless to others*, by their conceiving that the abrogation of the law of works involved the idea of men left at liberty to worship God according to the forms of a *theoretic* or *speculative* faith, with impunity for living as seemed right in his own eyes to each. Thus the Nicolaitanes corrupted the teaching of the Gospel. Such was the evil reproved by St. Paul, Gal. v. 18, also by St. Peter, 1 Epistle ii. 16, and 2 Epistle ii. 19. It forms a contrast to the liberty wherewith the Gospel of Christ seeks to make us free from those delusions of this world which constitute the sinner's bondage to sin ; that sinners may be thus redeemed from the penalties of the Mosaic law, as the strength of sin, in its condemnation unto *death and hell*. 1 Cor. xv. 56, 57, with Luke iv. 18 : Rom. viii. 21 : 2 Cor. iii. 17 : Gal. v. 1, &c.

Rev. xx. v. 10. The Devil of this verse refers to the spirit of the power of heathenism, as once represented in that of the Canaanite, but then in that of heathen Rome. By corruption of this, Israel had been twice attempting to establish for itself, in the land of promise, *a kingdom like that of the Gentiles*, and therefore *an image of the dominion of the Canaanite, previously established therein*. This represents that typical and temporal kingdom of the twelve tribes, which was perverted from its original destiny amongst the nations of the earth under a delusion of the Jewish Church, respecting the *predicted* characteristics of Messiah's kingdom. By that it fell, with the Jewish Church under the same fiery desolation ; and before the breaking up of the power of heathen Rome.

Verse 11 means the old heaven and earth of typical prophecy, in their relation to the times of the Mosaic Theocracy.

Verse 12. The open books mean—1st, the Pentateuch, or book of the law of Moses, as that whereby the *then* world was to be judged. 2nd, the book of life means the “New Testament,” in its testimony of Jesus, as “the way, the truth, and the life” to all (without respect of persons, as to Jew or Gentile) who will draw nigh unto God, in Christ, to worship Him in spirit and in truth. The dead of this verse means (in the earthly features of the judgment) the *spiritually dead* of 1 Peter iv. 6 : John v. 25 : xi. 25, 26 : verifying Ezek. xxxvii. 12-15, and Isaiah xxvi. 19, compared with John xii. 31, 32.

Verse 13. The *sea*, which gave up its dead to judgment, is the mystic sea of Assyrian power. This means that the delusion of this world under which that empire had risen to universal dominion, to fall again under the influence of a like delusion of this world raising up destroyers for it, was then subjected to the judgment of God, in Christ, for the regeneration of the world, in the fear of God, as inspired by the fall of the Jewish Church.

“The *death* and *hell* which delivered up the dead which were in them” will symbolize the “*opened graves*” of Ezek. xxxvii. 12-15. This represents that the amount of desolation produced to the world, needlessly, by the Jewish nation, from misconceptions of

the typical law of works (or Israel's covenant with death and hell, as with a law which could not give life, Gal. iii. Isaiah xxviii. 15-20) should then be made manifest to all flesh under the judgment of God in Christ as in the power of the Holy Ghost, for an instruction of righteousness, unto perpetual generations.

Rev. xxi.

The new *heaven* and new *earth* of the first verse, mean *the regeneration of the Mosaic Theocracy*, Matt. xix. 28, by the Apostolic mission ; and the salutary effects thereof upon the Gentile world for converting unto God *such of the heathen as desired to be healed*. Zech. viii. 23. For the Gentile world, from the days of Nebuchadnezzar, was sometimes symbolized with *the earth* ; but at others with the *mystic sea*.

That the words *heaven* and *earth* are thus figuratively used in this passage will be clear on comparing it with Jerem. ii. 13, and the words of Isaiah i. 2, " Hear O heavens, and give ear O earth," and with those of 1 Peter iv. 7, " The *end of all* things is at hand," in their relation to those of 2 Peter iii. 10-14 &c. " But *the day of the Lord* will come *as a thief* in the night ; in the which the heavens shall pass away with a great noise, (viz. *at the disannulling of God's first and typical covenant with Israel, under the Mosaic law*) and the elements shall melt with fervent heat, (as that of a *smelting furnace*, Isaiah xxx. 33: xxxi. 9: Ezek. xxii. 17-23, applied to the elements of Babylonian power, symbolized under a colossal statue of four metals,* in Dan. ii.), the earth also, and all the works that are therein shall be burned up. (1 Cor. iii. 10-16: Rev. xx. 11. 12: Isaiah xxvi. 19: Dan. xii. explained by John v. 24, 25.) Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God,

* Hence, as by contrast, the foundations of the new Jerusalem were as *twelve precious stones*, Rev xxi. 19, in God's sight. This symbolizes its capability of enduring the "fiery trial" to which it should be subjected, 1 Peter iv. 12-19: Rev. iii. 10, when the hay, wood, stubble, gold, silver, and precious stones of *man's superstructure, raised upon the foundation of God's word*, should be burned up. 1 Cor. iii. 12-16: Is. xxviii. 18.

wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for *new heavens* and a *new earth*, wherein dwelleth righteousness." These are words of prophetic contrast to those of the description given by Isaiah of Jews and Gentiles in his time. ch. lix. 15, 16.

The *mystic "sea"* of Rev. xxi. 1, compared with Isaiah li. 15, is sometimes made to symbolize *the dominion of the heathen* generally, at others merely *under the type of that Jewish apostacy which is prophetically contemplated as the seven-headed and ten-horned power of the Canaanite mystically revived at Jerusalem*. Yet that had the limitation of *an appointed time*, after which it should be found no more at all. Its power was to be utterly destroyed with the power of "the curse; or by those events under which the temporal *kingdom of the typical dispensation* should come to its appointed end, with the end of *typically prophetic time*, after the sounding of the seventh trumpet, Rev. x. 7.

The source of the metaphor is *threefold*. It represents the Holy Land, as once the prophetic Paradise of God's people, but then wholly swamped as "by the flood of Egypt," through that corruption of the Jewish church, which characterized the dominion of the Egypto-Canaanite mystically revived. Thus it is represented as reduced to a chaotic state of elements which were designed of God for a purpose wherein He might be eternally glorified, as when he called into existence a creation which was very good, out of elements overlaid by deep waters, and darkness brooding over the surface thereof.

Reference also is made in this symbolism to that flood of waters in the days of Noah, by which the then *old world* was destroyed, saving eight persons. But there was not again to be any *utter* destruction by a flood of waters. Gen. ix. 15. Similarly it was predicted that after the full establishment of God's *second and everlasting covenant* with the seed of Abraham, there should be no more "utter" destruction of a fiery desolation, like that under which "the curse," Gal. iii. 10, of

the violated Mosaic law was exacted over the temporal kingdom of the typical dispensation, in the appointed end thereof. Zech. xiv. 11, with Dan. ix. 27.

On "the tabernacle of God is among men," compare Rev. xv. 5, with John i. 14. This symbolizes the effects of the Holy Ghost having an incarnate manifestation in Christ, and in the redeemed of his mercy. Coloss. ii. 9 : 1 Cor. iii. 16.

On "former things are passed away," compare 2 Cor. v. 17-20, with John iii. 5.

The characters described in Rev. xxi. 8-27 : xxii. 15, are such only as will not be reformed and drawn nigh unto God in Christ, to be healed under the cleansing influence of his spirit, Zech. xiii. 1. Such, after that light has come into the world, and even unto themselves, are represented as continuing to prefer darkness rather than light, John i. 4-13. These are therefore symbolized as continuing hopelessly under condemnation of the curse, rather than as arising to seek the grace of God in self humiliation. Isaiah i. 18: lvii. 15: Matt. xi. 28-30 : John v. 40.

But in Rev. xxii. 11, over such, a limitation is set to the long suffering of God, "who in times past suffered all nations to walk in their own ways. Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." The limitation, however, is that of a light burden, Matt. xi. 30, for it requires only that the blessings of God's temporal providence should be enjoyed with *holy* thankfulness, using as not abusing them ; for against *such* there is *no* law of condemnation. Gal. v. 22, 23.

The day *limited in David*, Heb. iii. 7, 8 : iv. 7, (i. e. under authority of the Psalms ascribed to David ; and as limited in Christ, the David of Ezek. xxxvii., compared with Matt. xxii. 41-46), was the *Millennial day* (2 Peter iii. 8) of God's long suffering with the apostacy of the kingdom of the twelve tribes of Israel, *as established to David and Solomon in the land of the Canaanite*. Jerem. ii. 10-14. The end thereof was *foreseen* and *predicted* from the beginning of the typical dispensation,

Deut. xxviii, 36. It was again predicted on the demand of Israel to be ruled over by kings, like the Gentiles, and no longer by Judges, as in the earlier times of the Mosaic Theocracy. 1 Sam. viii. 1-22. Yet the limitation of a millennial day was appointed over the kingdom *for the duration of its typical and temporal glory*, between the dedication of the first Temple, in the days of Solomon, and the spiritual dedication of the second temple, by the gift of the Holy Ghost, at the Incarnation of Christ.

v. 10. The mountain of this verse, is the Mountain of God's House, established upon the top of the mountains. "That great city, the holy Jerusalem," points in contrast to "the great city" of Rev. xvi. 19 : xvii. 18, where it designates the City of Jerusalem, in its relation to the power of the Jewish Church at the crucifixion of Christ. Rev. xi. 8.

The contrast is similar to that by which the Church of a true and consistent Christianity is called "the bride, the Lamb's wife," compared with the emblem of the Jewish apostacy, in Rev. xvii, from Ezek. xxiii.

The *new* Jerusalem of this verse, was not to be *a new city of man's building, as on the site of the old Jerusalem; and having like limitation of a local boundary.*

On the contrary, it is a figurative description of the blessings which should accrue to the whole world, from the destruction of the city and temple of the old Jerusalem, when God should make it as SHILOH. For God would thereby redeem the spiritual mission of the twelve tribes of Israel, from the fate of its typical and temporal kingdom, as then lying under bondage to the spirit of the power of the world.

Thus the redeemed mission of the twelve tribes of Israel, v. 12, is represented as enlarged by that of the twelve apostles, v. 14, and therefore having their names inscribed on the spiritual and eternal foundation thereof. Similarly the gates, (or openings of access to this blessing on the Gentile world) have the names of the twelve tribes of Israel *spiritually and eternally inscribed thereon.*

But this was by the promised gift of the Holy Ghost, *for the salvation of the spirits of all flesh*, by the incarnation of Christ, Coloss. ii. 9, and requiring of his followers conformity of spirit and will. Rom- viii. 9 : 1 Cor. xii. 4-12.

These blessed results which should accrue to the then world, and be fraught with everlasting consequences, (thus associated in their commencement, with the abrogation of the exclusive privileges enjoyed by the Jews, under the first covenant,) are figuratively described under the imagery of Jerusalem's warfare being then accomplished, and God's mission to the Gentiles, through the Jews, as then at length realized, by the gift of the Holy Ghost:—establishing, as it were, a new and “holy Jerusalem, descending out of heaven, from God.”

Thus God has appointed for the law of the world's salvation in Christ, *no mystic faith* in the efficacy of exclusive privileges attaching to the name of Christian, like that once delusively applied to the name of Jew, *but faith having an active manifestation of righteousness*, through the spirit of Christ's adoption. Salvation proceeds through the gift and grace of an earnest desire, and consistent endeavour to live in the spirit of God's commands, made known to the world through Christ and his apostles, as God's *LAST* forewarning of judgment on impenitence. Matt. xxi. 37 : Acts xvii. 30, 31 : with x. 34, 35.

Rev. xxii.

In v. 1, the effects of the Apostolic mission are symbolized as “*living fountains of water*,” in contrast to that perverted spirit of proselytism in the Jewish Church, whereby the religion of peace and righteousness, ordained of God as a blessing to all flesh, through the Jews, became as *wormwood to all*. Rev. vii. 17 : viii. 10, 11 : Jerem. ii. 9-14.

The descent of “the holy Jerusalem out of heaven from God,” represents a condition of heavenly life, which should have *in Christ and them that are his by the purifying influence of his redeeming grace*, a spiritual manifestation on earth. But the blessings of things spiritual, must be appreciated by spiritual discernment, and not by interpreting the “predicted signs of the

times " as *signs of natural discernment open to all, in the spirit of that delusion under which the rulers of the Jewish Church hardened their hearts against the preaching of Christ and his Apostles.*—Luke xvii. 20-26.

The *descent out of heaven* means the descent of God's spirit, (as on the day of Pentecost next following the Resurrection and Ascension of Christ) *on an election of grace in the Jerusalem which then was.* Acts ii, 5. This represents it as the city of a people through whose instrumentality God would realize the blessings he had originally designed for all flesh, *through the twelve tribes of Israel; for the faith of Abraham in respect to Isaac,* John viii. 56 : Galat. iii, 16. in contrast to Luke xvii. 22-26.

Thus the redemption of all flesh from "*the curse*" on sin, imputed under the law of Moses, Rev. v. 12-15, is *symbolized as first realized over an election of grace, in the Jerusalem which then was.* But as then going forth "*out of Zion,*" Isaiah ii. 3 ; for the regeneration of all flesh, *teaching all nations* to observe all things whatsoever Christ had commanded them through his Apostles. Matt. xxviii. 19, 20 : Acts i. 8.

This teaching of all nations, was for a spiritual ingathering of all nations into one fold with Israel, as worshipping the same God in unity of spirit, and in the bond of peace ; each from his own place, *when famishing for the bread of life*, under the desolation of heathen dominion, Zeph. ii. 11 and Psalm lxxxiii. 4-12, contrasted with Psalm lxxxvii, illustrated by Matt. xix. 28 : John iii. 3.

Such were the *signs of the times* predicted in Dan. xii. 7; compared with Zech. xiii. 7 ; though the most popular interpreters of prophecy hold fast by the delusions of the Jewish Church, in believing that the long predicted restoration of the kingdom to Israel has not yet been verified of God; because they disregard these signs of the times given in His Word. Some correction of this incredulity may possibly be found in the words of John vii. 17 compared with Luke xvi. 31 : John i. 11, 12 : Rev. ii. 28 : xx. 16, illustrated by 2 Peter i. 19-21.

To understand Christ's words, when he said to his Apostles that they should have *spiritual discernment* respecting His teaching on

that point, after the Holy Ghost should have come upon them, (Acts i. 6-9,) we must compare his then words with those of his previous instruction, *as to the manner* in which they should thus be taught of the Holy Ghost.

It is said in John xiv. 26, "He shall teach you all things, *and bring all things to your remembrance*, whatsoever I have said unto you." He was therefore to instruct them in the spirit of Christ's meaning. That was opposed to the bias of their traditional prejudices on this very point. For it is clear from Christ's teaching in Luke xvii. 20-26 : xxii. 29, that the kingdom he had come to establish was the predicted restoration of the kingdom to Israel, with spiritual and eternal effect, though forewarning them that, until their traditional prejudices should be removed by the gift of the Holy Ghost, they would be unprepared to understand Him. Acts i. 6-9.

The rest of the symbolisms of these two chapters, will I believe have been explained elsewhere in these notes, or in the Christian's Bible Companion, and Key of David, in a form which it will not be necessary to repeat. For they who are sufficiently interested in the subject to read these pages through, will perhaps not be unwilling to supply the defect here, by referring to those previous publications, if not rendered unnecessary by their own conclusions from an attentive reading of these tracts, with their Scripture references.

May the blessing promised (Rev. i. 3,) on an intelligent reading and the fruits of a devout life resulting therefrom, prove, in comfort both to the reader and writer, the usefulness of the interpretation thus given, under Scriptural evidence, *to the typical prophecy* (or instruction), contained in the book of this Revelation to St. John.

A MEDITATION ON THE BIBLE.

Eternal Light of Truth, be Thou our guide
 To read aright the precepts of Thy Book :—
 Grant Thy sustaining grace, whate'er betide ;
 And bless the faith by which to Thee we look.

ON THE CHRISTIAN DOCTRINE OF SALVATION
 PROCLAIMED TO MAN IN THE NAME OF A TRINITY,
 MATT. XXVIII. 19, 20, THOUGH GOD IS ONE,
 DEUT. VI. 4.

"All souls are mine,"* said God above ;
 "Tis thus He claims *the name of ONE* ;
 "The fountain of eternal love"
 To *all* flesh, cheer'd by the same sun.

In Christ *all* have one Saviour ;—yet
 Life's web is woven with a *cord*
Of threefold † strength. Let none forget.
 A graceless faith is a vain word.

By the "cord of threefold strength" is meant God the Father, God the Son, and God the Holy Ghost. For God is considered in three relations to man, when quickening faith manifested in holiness, for the renewal of fallen man to the privileged state of his creation, made also the law of his eternal life, Rom. xvi. 25, 26, in the day of his redemption.

ON THE LORD'S DAY ; OR, THE CHRISTIAN'S SABBATH.

Welcome, man's sacred day of rest,
 Redemption's "sign," ‡ which God has bless'd
 With gifts of grace, to cheer life's troubled hours.
 Can sinful man enjoy, like this,
 Peace on earth, as heavenly bliss ?
 As buds expand, by dews of heaven, to flowers ?

Man's peace confirms God's holy word ;
 In true and humble spirit heard.
 The Christian Sabbath, made man's chief delight,
 Unbinds the burdens of the poor :
 And to the upright heart, makes sure
 Faith's communion with the saints in light.

* Ezek. xviii. 4.

† Eccles. iv. 12.

‡ Ezek. xx. 12.

It has been denied by Abp. Whately, that the Jewish Sabbath was more than a typical ordinance, limited to the times of the Mosaic dispensation. The reference to the *seventh* day in the *fourth* commandment, is by him supposed to be against us when keeping holy the *first* day of the week, if thereby we suppose ourselves to be observing God's commandment respecting the Jewish Sabbath, under substitution of a *Christian Sabbath*.*

The prohibition of *kindling a fire* on the Sabbath day, Exod. xxxv. 3, does not necessarily imply exclusion from the comfort of a fire: as if altogether needless in that climate. For that plainly was not the case. Yet the assumption that it was is used as an argument supposed to prove the *exclusively typical* character of the Jewish Sabbath, notwithstanding the law thereof is given amongst the *moral* precepts of the Ten Commandments.†

The design of the prohibition may have been to restrain the Jews, (on the day especially devoted to the worship of Jehovah) from *kindling* a fire. It may assume that the fire for domestic purposes, as that beneath God's altar, would not be extinguished; and that the kindling others was not allowed, that they might not be led thereby to follow the superstitious devotions of their fire-worshipping neighbours, the Canaanites. For of some Israelites it is said they made their children pass through the fire to Moloch. This has reference to the *circular fires superstitiously observed, for supposed purifying virtues, in the idolatrous worship of the ancients*.

Why may we not regard the Jewish Sabbath as an institution embodying a *spiritual lesson* of perpetual obligation, but given under "the sign" of a typical ordinance? In that respect its observance on the *seventh* day would be limited, like the times for observing the sacrificial law, to the Mosaic dispensation. Yet the *spiritual lesson taught to the Jews in the fourth commandment*, would not cease to be binding on Christians, *by a change in the outward "SIGN," whilst retaining the same spiritual significance*.

The Son of Man was Lord also of the Sabbath Day. For He realized, in the power of the Holy Ghost, that communion of life with God which was typified in the Jewish Sabbath. Hence the relation of his resurrection on the *first* day of the week, to that spiritual "rest which remaineth for the people of God," was authority enough for his disciples to make that day their Sabbath, rather than the *seventh* day, as observed under the typical law. For the rest of paradise, then restored in Christ, was foreshadowed in the rest of God's glory, on a creation which he pronounced very good: when, (as the last and chief work of that creation,) he made man in his own image, to enter into the glorious rest of spiritual communion with Himself. Thus the *seventh day of man's typical instruction unto spiritual life, was* (by Christ's apostles, as guided by the Holy Ghost,) *no longer observed. For it indicated, only to the*

* "Thoughts on the Sabbath," p. 2, 3, 5.

† Ib. p. 12.

Jew, a foreshadowing of the promised rest. The commemoration of that rest, as realized in the first fruits of the world's redemption at the resurrection of Christ, was then substituted by them, and is what we now celebrate, by their authority, on the first day of the week. It is as God's predicted ENSIGN to ALL nations. Is. v. 26: xi. 10: xxxi. 9: John xii. 32.

From the language of Is. lviii. 3-13, respecting the Jewish fasts, compared with that of Ezek. xx. 12-20, and 2 Chron. xxxvi. 21, making the sabbaths of God's appointment a "sign" between himself and his people, *to shew the manner in which he desired to be worshipped by them*, it is clear the Jews (by a mere ritualistic observance of their appointed *fasts*, and sabbatic *feasts*,) did celebrate them in a form violating the spirit of those ordinances as appointed of God.

Such was that violation of God's sabbaths, by the Pharisees, Mark ii. 23-28: Luke vi. 1-12: John v. 10-17, which Christ strove to correct, in the spirit of those acts, for which he was, by them, denounced as a sabbath-breaker, and worthy of death.

The Babylonian captivity (as in the relation of cause and effect, 2 Chron. xxxvi. 21,) exemplified the national consequences of violating God's ordinances respecting the sabbatic year. For that provided not merely a fallow for the ground, but a periodic release of the poor from the bondage of perpetual debt.

Hence we are taught to consider that God requires of us, in observance of the sabbath day, now called the Lord's day, something essentially different from making it little else than a day of ritualistic austerities.

He requires us to observe it, as a day in which our exemption from the ordinary occupations of business life, (in obedience to His command,) shall give us leisure to reflect, *if we have the will and grace to find our delight in reflecting*, on the bounties of His temporal providence and spiritual grace, as blessings held only in account for a purpose of mercy, designed of God to extend over all flesh.

Thus God has willed that the worship of the prosperous in this world, and of the comforted in spirit by Himself, should, for acceptance with Him, manifest a faith effective for good; in their relieving to those made dependant on themselves, the burdensome condition of earthly servitude, and in their sympathizing with the afflicted in body and in spirit. Thus Christian charity does cover the multitude of sins, by turning sinners from their ways, through the gift and grace of God's spirit, made manifest in the hearts of His faithful worshippers. Thus the Christian sabbath, duly observed, has power to make the otherwise weary of life, rejoice that there is a God who has provided *a rest* for themselves on earth, through the gift of His grace sanctifying the hearts of His worshippers, when humbling themselves before Him, in spirit and in truth.

ON THE RESURRECTION OF THE DEAD.

Saul's name made Paul, * perpetuates to fame
 A type of immortality.
 The dead shall live again to praise God's name,
 Though sceptics doubt our faith; and scoffers blame.
 Whilst musing, in perplexity,
 Thus on the ills which human life befall,
 I heard, as if, a living voice which said
 Grieve not with hopeless sorrow † for the dead.
 All sleep not. ‡ But, in Christ, § life's form is chang'd to all.

The *last* trump of 1 Cor. xv. 52, means the *seventh* Trump of Rev. xi. 5; or the voice of God's *last* herald of peace to the Jewish Church and nation, Matt. xxi. 37, in the relation thereof to the trumpet warning of the *seventh* month, Ezek. xxxix. 12. For that limited the times appointed over the *typically prophetic* instruction, given to the Jews under the Levitical ordinances of the Mosaic law. Rev. x. 7: Exod. xxiii. 16: Num. x. 10, with Rom. xvi. 25, 26.

The *last* trump, therefore, represents the preaching of the Gospel of Christ, as realizing the object thereof, with lasting effect, only by the resurrection of the dead, (viz. by a *spiritual* resurrection on earth, the consummation of which is in heaven, at the dissolution of the body of this death, Rom. vii. 24) in the "DAY" appointed of God to "judge the world *in righteousness*," (i.e., in the power of the Holy Ghost) "by the man whom He hath ordained," Acts xvii. 31. This means by Christ, Rev. xi. 15-19: xiv. 6: xix. 10: John v. 25.

The "day" or "time" appointed for the commencement of this judgment, was that which fulfilled the prediction respecting the desolation of Jerusalem at Christ's *second advent*, after forty years from the date of His crucifixion; there to inaugurate as it were (in the power of the Holy Ghost, John xvi. 11, 12, as in the glory of God the Father, Is. lvii. 15), an *eternal* judgment on the world by judgment, beginning on the Jerusalem which then was; and upon all the nations of the then heathen world,—John xii. 31, 32: 1 Peter iv. 17, according to the type of God's judgment on the world, beginning at Jerusalem under the circumstances of the Babylonian captivity. Jerem. xxv. 29.

* "Saul" means one dead. But "Paul" (or the worker,) symbolizes the energy of a living soul. Acts xiii. 9.

† 1 Thess. iv. 18: Ephes. v. 14.

‡ 1 Cor. xv. 51-58: 1 Thess. iv. 15-18, with John iii. 3: v. 24, 25: xi. 25, 26, illustrated by 1 Peter iv. 6.

§ Rom. vi. 3-9: viii. 9: 2 Cor. v. 17. Heb. ix. 26-28.

Thus in Matt. xix. 28 : xxv. 31-46, this judgment is represented as dating its commencement from Christ's ascension to the throne of His glory in heaven, and as extending over all nations. The primary object of Christ's second advent to the Jews at Jerusalem, was not for judgment, but under a glorious manifestation of the Holy Ghost with power, *for mercy to an election of grace*. This was realized on the day of Pentecost next following His Ascension into heaven, and therefore preceded the appointed judgment of His second advent by the forty years' day of grace above referred to. In like manner His disciples are taught to make their calling and election sure, *at all times*, by prayer for the manifestation of His kingdom to themselves in the power of the Holy Ghost,—or with like glory on earth as in heaven. Matt. vi. 10.

This judgment of Christ's second advent is ever proceeding (over all nations, Matt. xxv. 32,) *after the form of its typical exaction over the Jewish Church at Jerusalem, and over the then heathen world*, Rev. xiv. 6 : Matt. xxiv. 14 : Rom. xi. 18.

Hence the voice of God's then *last* trump *now and ever* proclaims the presence of an eternal judgment, by which mortality is ever being swallowed up in life.

It represents not only the cessation of *typical time*, Rev. x. 7, as realized, in the Apostolic age, by God's "*everlasting righteousness*," then made manifest in Christ, for the salvation of all flesh, Dan. ix. 24, but it represents that salvation as continuously remaining to be consummated with the end of time, at the end of man's mortal life, under the ordinance of natural death, Heb. ix. 26-28, until all the dissolvable elements of this world shall have perished, like man's mortal body. 1 Cor. xv. 24-29.

Hence the *last* trump of 1 Cor. xv. 52, as the *seventh* trump of Rev. xi. 15 ; and therefore *the never ceasing trumpet proclamation of Christ's everlasting Gospel*, Rev. xiv. 6, *ever proclaims* the end, or object of the Mosaic law, as realized with spiritual and eternal effect, in Christ, by the events of the Apostolic age ; to the Jew first, and afterwards to the Gentile ; whether men will hear, for their individual peace, and for that of the world at large ; or whether they will forbear, *as then, to a calamitous extent*.

2nd November, 1858.

WILLIAM NEWTON, PRINTER, WHITBY.

THE SYMBOLIC CHRONOMETER,
IN FOUR TABLES.

WITH A PREFATORY NOTE ON "THE END OF ALL THINGS"
AS "AT HAND" IN THE APOSTOLIC AGE.

1 Peter iv. 7.

PREFATORY NOTE.

The construction of this Chronometer is based upon a conviction that we have erred when interpreting the figurative language of Jewish Prophecy, (especially the Apocalypse,) almost exclusively by that of classical poetry, which has an essentially heathen basis, derived from the mythology of the ancients. Thus we have, unwittingly, introduced into the interpretation a foreign element, corrupting the true character of the teaching of Jewish Prophecy, as described in 2 Peter i. 19-21, illustrated by Rev. ii. 28; xix. 10; xxii. 16; John i. 11, 12. See Lee on Job xxi. 13.

The reference to "time no longer" in Rev. x. 7, compared with "the end of all things is at hand," 1 Pet. iv. 7, proves that the object of the Apocalypse was to comfort the Jewish converts to Christianity, and to forewarn them of redemption from the power of their enemies, in the terms of a *typical instruction* derived from the law and the Prophets, Luke xvi. 31; and thus expressed in figurative language, like the parables of our Lord, for the same reason, John ix. 30; xii. 31, 32. But whilst speaking in parables our Saviour predicted the time when the meaning of those parables would be made clear to them, after that the Holy Ghost should have come upon them, Acts. i. 4-9, with John xiv. 25, 26; xvi. 25.

Hence, like the parables, the typical instruction of the Apocalypse is one of *ever-present* application to the Christian church, throughout perpetual generations to the end of time over each individually.

Thus "the end of all things is at hand" (as spoken by St. Peter, with reference to the events of the Apostolic age), means the end, limited of God, over that period of *instruction* or *prophesying*, which was to precede the times of final judgment on the Jewish nation, Matt. xxiv. 14; xxviii. 19, 20; Acts i. 4-9. According to the testimony of St. Paul, Rom. x. 17, 18; xvi. 25, 26, "the everlasting Gospel," Rev. xiv. 6, was preached unto all nations before the coming of that judgment on Jerusalem, under which God's *first and temporal* Covenant with the seed of Abraham was disannulled, by the closing of the Mosaic or typical dispensation, as the end of *typically prophetic time*.

But the "time of the end," or "end of time," in its *ever-ebbing* relation to God's *new* and *eternal* Covenant with all flesh, through the seed of Abraham, means the end of human life. For *that alone closes the day of grace variably allotted to every soul of man on earth*, under the providence of God, by *an enduring Covenant* typified in the ordinances of day and night. Jerem. xxxi. 33, 36; xxxiii. 25, 26; Heb. x. 16.

SYMBOLIC CHRONOMETER.

TABLE I.

The Symbolic Chronometer of Jewish Prophecy,

REVISED AND ABRIDGED.

TABLE III.

BEING A CONTINUED ILLUSTRATION OF DAN. IX. 24-27.

The ten typical months of Jewish Prophecy, extended to their anniversary reference.

1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.	12.	1.	2.	3.	4.	5.	6.	7.	8.	9.	10.
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From the 3rd of the 5th month to the 25th of Elul, or *sixth* month, Nehem. vi. 15, was fifty-two days.

Within that time and in the twentieth year of Artaxerxes, or B.C. 445, the walls of Jerusalem were rebuilt “in troublous times” as predicted.

To four months ten days, or 130 typical days, from 10th of 5th month, (as from the fast of the 5th month, Zech. viii. 19, with Jerem. iii. 12,) to 20th of 9th month, Ezra. x. 9, add one prophetic year of 360 typical days, and we have 490 typical days, or 70 prophetic weeks. These served to commendate Ezra’s mission, from year to year, until spiritual and lasting effect should be given thereto, by the gift of the Holy Ghost, in Messiah’s day, Ezra ii. 63.

Also, for the 2300 typical days of Dan. viii. 14, in their relation to *the continuance of the blindness which had (in part) happened to Israel*, until the first appointed times of God’s *spiritual harvest*, Hosea xii. 9, with Zech. xiv. 16-21, should have been increased by 70 typical days.

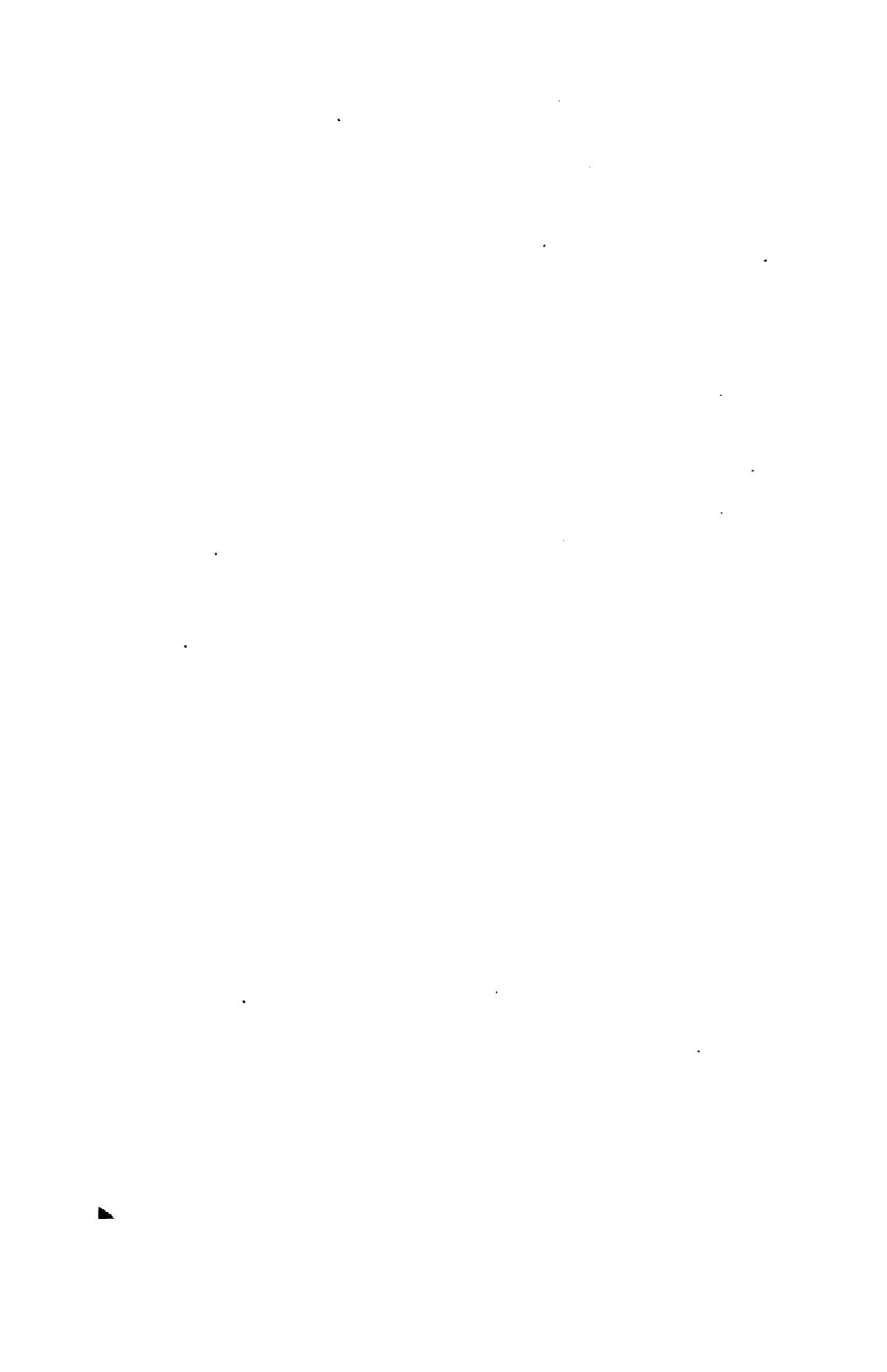
To four months 20 days, or 140 typical days, from 10th of 5th month, to 25th of 9th month, Haggai ii. 15-20, add *six anniversaries*, or six times 360 typical days; and we have 2300 days of a typical character. These terminate at the date which commemorates the cleansing of the Sanctuary, by the Maccebees, after its profanation by Antiochus Epiphanes, between B.C. 171, and B.C. 165.

month," add one prophetic year of 360 days, and we have 434 typical days, or sixty-two prophetic weeks. These illustrate the fast of the 7th month as *turned into joy*, Zech. viii. 19, to those who believed in Christ as man's atoning sacrifice, Heb. ix. 26-28, in the day of God's final judgment on the blinded of Israel. For they rejected Christ in reliance on the idea of a ceremonial atonement for sin under the Mosaic Law; which is the delusion denounced by St. Paul, as the "deceitfulness of unrighteousness," or "of a false justification," in 2 Thess. ii. 10, compared with Isaiah i. 11-21.

The "Season and Time" of Dan. vii. 12, represent the typical days of a prophetic Season, with the prophetic year of 360 days, as the prophetic "time" of some one anniversary reference, like that of the 70 weeks' prophecy. These compared with the "time and times, and the dividing of time," Dan. vii. 25, or with the "time, times and an half," of Dan. xii. 7, and with the forty-two months or 1260 days of Rev. xi. 2, 3, illustrate Luke xxi. 24, and shew the typical relation of the $3\frac{1}{2}$ years in the latter half of a Sabbath of years, to the 1290 and 1335 typical days of Dan. xii. 11-12.

On the Sabbath of years. To the six typical months from the feast of Tabernacles to that of the Passover, add three anniversaries of the Passover, and we have 1260 days illustrating Rev. xi. 3, in the interval between the beginning of John the Baptist's ministry at the feast of Tabernacles A.D. 26, and the crucifixion of Christ at the Passover. *These represent the former half of the seven years.* Six months from the feast of the Passover to that of Tabernacles, with three anniversaries, or three times 360 typical days, are 1260 days of a typical and prophetic reference, to the latter half of a Sabbath of years: or prophetic week of seven years, for confirming the covenant with many; as reckoned from 7th m. to 7th m. This latter half of the seven years seems to be the reference of Rev. xii. 6, with Zech. xiii. 7. Compare the "three years and six months" of James v. 17, and the "no rain" of Zech. xiv. 17, 18, with the $3\frac{1}{2}$ days wherein there was no burial of the dead by the house of Israel; viz., between the death and resurrection of God's two witnesses, Rev. xi. 9-12. These were his word and works personified in Christ,* and received by the gift of the Holy Ghost to them that are Christ's. Ezek. xxxix. 14, with Rom. vi. 3, 4. John v. 24, 25

* John viii. 14-18, with v. 36: vii. 16, 17.



SYMBOLIC CHRONOMETER.

TABLE II.

SYMBOLIC CHRONOMETER.

TABLE II.

The Symbolic Chronometer of Jewish Prophecy.

REVISED AND ABRIDGED.

TABLE III.

This illustrates the seventy weeks of Dan. ix. 24-27, by reference to the *seven months' cycle of the Levitical ordinances*, and to those latter-day prophecies which extended the times first appointed for the ingathering of the harvest, by *seven typical days, with anniversary reference*; and under a double computation. 1st.—From fifteenth of seventh month to twenty-fifth of ninth month by reference to *Haggai ii. 15-20*. 2nd.—From the end of the seventh month to the tenth of tenth month, *by reference to the fast of the tenth month*. Zech. viii. 19, with Jer. iii. 4; Ezek. xxiv. 1, 27; xxxiii. 21.

These were days of a typical instruction, designed apparently to keep the seventy years of the Babylonian captivity ever in remembrance; until the object designed of God therein (as stated in 2 Chron. xxxvi. 21, and Jer. xxiv. 5-10, with Isaiah xiv throughout, as illustrated by Matt. xxiii. 23-38 with Rev. xviii. 24, and *the fall of many in Israel*, referred to in Luke ii. 34, in fulfilment of Num. xxiv. 19) should be realized over the nation with *spiritual and lasting effect*. This typical instruction therefore, represents the *“everlasting righteousness”* of Dan. ix. 24, as of identical reference, with the predictions of Ezra ii. 63, and Nehem. vii. 65, to those days of the restored kingdom wherein Israel should “*eat of the most holy things*,” by the gift of the Holy Ghost. Yet that was not to be until its manifestation over *all flesh* (or on Jew and Gentile made *spiritually* one by faith) in confirmation of God’s *second and eternal Covenant* with the seed of Abraham, under a “*fiery*” judgment on the world, *for the regeneration thereof*, 2 Peter iii. 10-14: John xii. 31-32.

The beginning of this fiery judgment at the Jerusalem which then was, 1 Peter iv. 6-18 illustrates, Ezek. xxxvii. 11-15: Isaiah i. 27: and those words of Is. ii. 3—“*out of Zion* shall go forth the Law, and the word of the Lord from Jerusalem;” compared with Dan. xii. 7—“*When he shall have accomplished to scatter the power of the holy people, all these things shall be finished.*” Compare Zech. xiii. 7, with Matt. xxvi. 31.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10.

Seven typical weeks from the Passover to the Pentecost; with one prophetic year of 360 typical days, fulfilling their anniversary reference.
These times mark the consecration of the world’s redemption in its first fruits

See. *The beginning of the twelveth of the twelve nations as represented and entered by the mission of the twelve Apostles, sitting in judgment thereon.* Matt. xix. 28. The effects of the two missions are thus represented as twelve times twelve numbered over the thousands of Israel. Exod. xviii. 25, with Numb. i. 16.

To four months ten days, or 130 typical days, from the Pentecost to the Feast of Tabernacles, add one prophetic year of 360 typical days; and we have 490 or "seventy-times seven" *days of a typical instruction*, Matt. xxii., with Hosea xii. 9, being 70 prophetic weeks.

Also, for the typical relation of the 2300 days of Dan. viii. 14, to the seven years and seven months of Ezek. xxxix; as terminating (over an election of Israel) at the *first appointed times of harvest*.

To four months twenty days, or 140 typical days, from the Pentecost to the 24th of the 7th month (Nehem. ix. 1-38) add *six anniversaries* or six times 360 typical days, and *we shall have a sabbath of years* concluding 2300 typical days—at the date when the Covenant was confirmed with many, on the 24th of the 7th month, under Nehemiah's first mission

Also for the 62 weeks of Dan. ix. 25-26 in relation of their *first typical termination* to the month of the cutting off, Hosea v. 7, Zech. x. 8, and to the judgment of the sixth trump, as consummated under the 6th vial. Rev. ix. 14, to xi. 14, and Rev. xvi. 12-16.

To two months fourteen days or to 74 typical days, from the 15th of the 3rd month (*as from the day when Israel was assembled at Mount Sinai to receive the Mosaic Law*, Exod. xix. 1. with Num. xxxiii. 3.) add *one prophetic year* of 360 days, to *commemorate the event in its anniversary*; and we have 434 typical days, or 62 prophetic weeks. The termination of these at the month of the cutting off, (*in one typical illustration*, Ezeb. viii. being a vision of the sixth month) identifies that cutting off with Israel's condemnation under the Mosaic Law. John v. 45-46 : ix. 29. Galat. iii. 21.

i. 16) to 24 of Tish'm, or 6th m., Neh. ix. 1-38.



SYMBOLIC CHRONOMETER.

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Within that time and in the twentieth year of Artaxerxes, or B.C. 445, the walls of Jerusalem were rebuilt “in troublous times” as predicted.

To four months ten days, or 130 typical days, from 10th of 5th month, (as from the fast of the 5th month, Zech. viii. 19, with Jerem. iii. 12,) to 20th of 9th month, Ezra. x. 9, add one prophetic year of 360 typical days, and we have 490 typical days, or 70 prophetic weeks. These served to commemorate Ezra’s mission, from year to year, until spiritual and lasting effect should be given thereto, by the gift of the Holy Ghost, in Messiah’s day, Ezra ii. 63.

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cal days, from the day of atonement, or 10th of 7th month, add one prophetic year of 360 days, and we have 434 typical days, or sixty-two prophetic weeks. These illustrate the fast of the 7th month as turned into joy, Zech. vii. 19, to those who believed in Christ as man's atoning sacrifice, Heb. ix. 26-28, in the day of God's final judgment on the blinded of Israel. For they rejected Christ in reliance on the idea of a ceremonial atonement for sin under the Mosaic Law; which is the delusion denounced by St. Paul, as the "deceitfulness of unrighteousness," or "of a false justification," in 2 Thess. ii. 10, compared with Isaiah i. 11-21.

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On the Sabbath of years. To the six typical months from the feast of Tabernacles to that of the Passover, add three anniversaries of the Passover, and we have 1260 days illustrating Rev. xi. 3, in the interval between the beginning of John the Baptist's ministry at the feast of Tabernacles A.D. 26, and the crucifixion of Christ at the Passover. *These represent the former half of the seven years.* Six months from the feast of the Passover to that of Tabernacles, with three anniversaries, or three times 360 typical days, are 1260 days of a typical and prophetic reference, to the latter half of a Sabbath of years: or prophetic week of seven years, for confirming the covenant with many; as reckoned from 7th m. to 7th m. This latter half of the seven years seems to be the reference of Rev. xii. 6, with Zech. xiii. 7. Compare the "three years and six months" of James v. 17, and the "no rain" of Zech. xiv. 17, 18, with the $3\frac{1}{2}$ days wherein there was no burial of the dead by the house of Israel; viz., between the death and resurrection of God's two witnesses, Rev. xi. 9-12. These were his word and works personified in Christ,* and revived by the gift of the Holy Ghost to them that are Christ's. Ezek. xxxix. 14, with Rom. vi. 3, 4. John v. 24, 25

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SYMBOLIC CHRONOMETER.

TABLE IV.

The Symbolic Chronometer of Jewish Prophecy.

REVISED AND ABRIDGED

TABLE IV.

BEING A CONTINUED ILLUSTRATION OF DAN. IX. 24-27.

The ten typical months of Jewish prophecy, extended to their anniversary reference.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10.

The three days from Christ's death to his resurrection *inclusive* (as referred to at the close of Table iii.,) symbolize the three years, which added to the seven typical months in the latter half of the sabbath of years, made 1260 days from the Passover to the feast of Tabernacles; and 1290 days to the 15th of 8th month; but 1335 days, from 10th of 1st month to 25th of 9th month.

To the Sabbath of years in its relation to the seven years and seven months of Ezek. xxxix, as *represented at the close of Table iii.*, add thirty typical days from 15th of 7th month to 15th of 8th month. These will represent the “*month of the cutting off*” in its specific relation to the kingdom of the ten tribes *for the idolatrous worship of the calves at Dan and Bethel*, as the *feast of Jeroboam's substitution on the 15th of the 8th month*, 1 Kings xii. 32, for the feast of Tabernacles, *ordained by God*, and to be observed on the 15th of the 7th month Levit xxiii. 33-44 with Hosea xii. 9, Zech. xiv 16-21.

N.B. *The thirty typical days*, for the “*season*” of Dan. vii. 12, added to one prophetic year of 360 typical days, for the “*time*” of the same reference—make up the 390 prophetic days of Ezekiel's typical prophecy iv. 5.

But these thirty typical days added to *three anniversaries*, identifying them with a *Sabbath of years*, represent the 1290 days of Dan. xii. 11.

To the preceding 1290 days, as numbered from 15th of 1st month to 15th of 8th month, add the forty days of Ezekiel's typical prophecy over Judah, Ezek. iv. 6. These terminate on the 25th of 9th month, and verify the prediction of Haggai ii. 15-20, in its relation to Dan. xii. 12.

For these terminate a prophetic period of 1335 typical days, numbered from 10th of 1st month (or *from the preparation for the Passover in the middle of this sabbath of years*), between A.D. 70, and A.D. 73.

*the preparation for the Passover at which Christ was crucified, A.D. 30, * and that of A.D. 70, when the siege of Jerusalem was renewed with final effect by Titus. John (Heb. Comm. p. 414) dates the destruction of Jerusalem A.D. 71, and the end of the war (Dan. ix. 27) from the fall of the fortress of MASSADA A.D. 73*

* See Gresswell's *Harmonia Evangelica*.

The symbolism of the 1260 days in the final reference of their typical instruction to the *termination of the five typical months, from the beginning of the first or locust woe*. For that clearly symbolises the apostacy of a faction in Israel, by comparison of Rev. ii. 9, iii. 9, ix. 1-12, with Amos vii. 1-3. Such were the *spiritually dead* of Ezek. xxxvii. 11-28, with 1 Peter iv. 6-7. Thus Christ was the David of Ezekiel's prophecy. Matt. xxii. 41-46, and his mission of the twelve Apostles represents "the regeneration" of the *kingdom of the twelve tribes under judgment of the Holy Ghost*; after that the first fruits of the world's redemption had been sealed unto God at the Pentecost. Acts iii. Matt. xix. 28.

The 1260 days of this reference are therefore to be numbered as $3\frac{1}{2}$ years, from 10th of 4th month to 10th of 10th month, for the times wherein the fasts of the 4th and 10th months should be turned into joy, Zech. viii. 19, with Jerem. iii. 4.† They also represent the consummation of the three last woes between the sounding of the fourth trump, Rev. viii. 8, and the end of typical time, Rev. x. 6. *For then (as at the end of the typical dispensation) the great mystery of Godliness, 1 Tim. iii. 16, was revealed in Christ, Rom. xvi. 25-26, at the sound of the seventh trumpet of the Levitical ordinances.* This was the *last trumpet of God's prophetic warnings to the then rulers of Israel's typical kingdom in the land of the Canaanite*. Matt. xxi. 37, with 1 Cor. xv. 52.

I see not how these internal evidences of the true historic reference of Jewish Prophecy, in its "testimony of Jesus" (Rev. xix. 10, with 2 Peter i. 19-21) can reasonably be set aside by any who accept the Old and New Testaments as of equally inspired authority.

W. H.

Wm. H.

Whitby, 31st August, 1858.

† See Note in Appendix.

S Y M B O L I S M

FOR

THE TIMES OF THE LAST THREE WOES.

SYMBOLISM FOR THE TIMES OF THE THREE LAST WOES,

Extending over Five Typical Months, with Anniversary Reference.

5 6 7 8 9 10 11 12 1 2 3 4 5 6 7 8 9 10

The five months of the *first*, or Locust Woe, with their anniversary, and thus made prophetically to foreshadow *the end of typical time*, as terminating with the end of the Mosaic or typical dispensation. See the vision of the "grasshoppers in the beginning of the shooting up of the latter growth," viz., in the latter months of harvest, and after the Babylonian captivity, Amos vii, 1.

The *sixth* hour, or hour of darkness, in its relation to the interval between the opening of the *sixth seal* and the outpouring of the *sixth vial*.

The darkness of the *sixth* hour extended to the *seventh*, by the opening of the *seventh seal* under the suspended judgment of the *sixth seal*, Rev. vii.

The month of the cutting off, with anniversary reference, or the 390 typical days of Ezek. iv, 5, in their relation to the predictions of Hosea v, 7; Zech. xi, 8. Compare the 30 days of Dan. vi, 12, as days of Israel's temptation to renounce Jehovah, through the fear of man.

The week for confirming the covenant, as typified in the events of Nehemiah's mission, Nehem. viii, ix. This represents the Feast of the *seventh* month, or the Feast of Tabernacles, in its prophetic relation to the Sabbath of years, as a prophetic week of seven years, reckoned from the day of atonement to its seventh anniversary, and divided in the midst by the *preparation for the Passover*, at which Messiah was cut off, Dan. ix, 27; xii, 11, 12.

3½ years, or 1260 days, from the preparation for the Passover, at which Christ was crucified, to the day of the great atonement, which preceded the end of the Jewish year A.D. 70, i.e.

The month of the cutting off, Hos. x, 8, in its relation to the 1290 days of *o* and as symbolized between 15th of *s* and 15th of eighth month, in con-
SECOND WOE.

nesses prophesied in sackcloth, until finishing their testimony by martyrdom, Rev. xi. 3.

The prophecying of Jeremiah and Ezekiel for the former half of the seven years, from B.C. 594 to B.C. 587, is made typical of the 3½ years from the Feast of Tabernacles, at which John the Baptist commenced his ministry, A.D. 26,* to the Passover, at which Christ was crucified.

Thus, after God's two witnesses, (his WORD and his WORKS, as personified in Christ,) were crucified in him, there was no burial of the dead, or no comfortable preaching of the gospel, Rev. xi. 9, 10; Rom. vi. 4, until after his resurrection, Luke xiv. 19, 22, on the *third* day, but symbolized as an interval of 3½ days. This means, until the deliverance foreshadowed in the **Feast of the Passover** was fully realized, according to the typical relation of that feast to the Sabbath of years, as dividing it in the midst thereof.

The 15th of Thieris, Luke iii. 1, is reckoned as A.D. 26. But in verse 28 it is said that Jesus then began to be *about thirty years of age*. Hence, in Alexander Usher's Chronology, the birth of Christ is dated earlier by 4 years, than in the common era; even as the Hebrew year of Christ's early life is dated A.D. 8 in the marginal references of Luke ii. 42.

typical of the years
at conclusion of the

th month and 25th
th month and 10th

computed from Ezra's mission, B.C. 457.

Ex. 12:11.
Zech.
the

To the above 3½ years, (reckoned from 15th of first month as 1260 days,) add 30 days for the month of the cutting off, and we have the 1290 days of Dan. xii. 11.

To 1290 days, reckoned from 15th of first month to 15th of eighth month, add 40 days, to 25th of ninth month. We thus have 1335 days typically computed from the preparation for the Passover, in the middle of the week, to the predicted end of typical time, in its relation to the realisation of the blessing covenanted to the Gentile world, through an election of Israel, Haggai iii. 15, 20, with Dan. xii. 12.

Six typical months from the fourth to the tenth month, symbolizing the times under which the **feasts** of the fourth, fifth, seventh, and tenth months should be turned into joy and cheerful feasts, Zech. viii. 19, 3½ years, or 260 days, thus typically computed, will represent the 42 months limited over the power of the dragon, after having been cast out of heaven into the earth at the sound of the third trumpet, Rev. viii. 10; Luke x. 18; Rev. xii. 6-17; xiii. 5; xx. 7-15.

From the 10th month of B.C. 590 to the 10th month of B.C. 587, Ezekiel became *typically dumb*, that he might no longer be a *reprover* to the nation, to stem that spirit of rebellion against Babylon which was accelerating its own fall, Jerem. xxxiii. 5; Ezek. iii. 26, 27; xxiv. 24-27; xxviii. 21.

These *three years*, added to a prophetic instruction of six typical months, from the opening of the vision of death and hell, (or of the fourth seal in the fourth month,) make up the above 42 months of Rev. xiii. 5, in their relation to the "time, times, and an half," of Rev. xii. 14, and Dan. xii. 7.

SUMMARY OF THE SYMBOLISM.

The seven years of Eze. xxxix. 8-17, numbered over seven typical months, and considered as an inspired instruction respecting the symbolic times of Scriptural prophecy.—See Num. x. 10, on the ordinance for the blowing of trumpets.

| | |
|--|--|
| 1st Year. | From 1st Seal to end of 1st trumpet-judgment with Vial 1st |
| 2nd Year. | From 2nd Seal to end of 2nd.....Ditto.....with Vial 2nd |
| 3rd Year. | From 3rd Seal to end of 3rd.....Ditto.....with Vial 3rd |
| 4th Year. | From 4th Seal to end of 4th.....Ditto.....with Vial 4th |
| 5th Year. | From 5th Seal to end of 5th.....Ditto.....with Vial 5th |
| 6th Year.* | From 6th Seal to end of 6th.....Ditto.....with Vial 6th |
| 7th Year. | From 7th Seal to end of 7thDitto.....with Vial 7th |
| 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. | 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. |

* The **sixth** year and **month** symbolize the times of the 2nd **woe** as extending over "an **hour** and a **day** (and 2) or a **month** and a **year**" Rev. ix. 15. For the **hour** is to the **year-day** of typical prophecy, (which reckons no night) Rev. xxi. 23-26, saying John ix. 9, "are there not **twelve** hours in the **day**?" as the month to the year of solar computation. In the relation of this sixth hour to the concluding times of the **third** **woe**, we see how, before the nation, **typically** (as at the crucifixion of Christ, Matt. xxv. 4, 5, historically) "from the **sixth hour** there was darkness over all the land until the **ninth hour**." Compare **this sixth hour** in which **the Jewish Church fell**, (or 1-10th part of the city, Rev. xi. 13, as the proportion of the **Sanctuary** to the **City**, in Ezekiel's vision of the oblation,) with the "hour of God's judgment on Babylon," at the outpouring of the **SEVENTH VIAL**; and fulfilling the vision of the **seventh trumpet**, between the **sixth** and **ninth** hours. Rev. xv. 7; xvii. 12; xviii. 10, 17, 19. Hence the month of the cutting off, with final effect, *dates from the ingathering of the harvest in the seventh month*. Hosea v. 7; Zech. xi. 8. Exod. xxviii. 16, to 15 of 8th m., commemorating the records of 1 Kings xii. 32, 33.

These typical times of Jewish Prophecy, represent a *typical inunction* from the law and the Prophets (Luke xvi. 31) *spiritually* realized in Christ (Rev. iii. 7; xix. 10), as the Michael of Dan. xii. and the David of Ezek. xxxvii., or the *eternal spirit* of the power of **both** God's *covenants* with Abraham and his seed, respecting that predicted resurrection from death unto life which was to extend over *all* flesh, *beginning* with the house of Israel; but to be realized *only* under *continuous* judgment on the world, *beginning with God's final judgment on Jerusalem, for the rejection of Christ by a faction of the Jewish nation.* 1 Peter iv.

Thus, as in the apocalyptic vision, the times of the Mosaic or typical dispensation, are represented as *the times of a SEVEN SEALED mystery*, as to the object of the Levitical ordinances, *extending over seven typical months.*

*In the anniversary records of these, that mystery began to be revealed under judgment on ONE-THIRD part of men; (or upon the Canaanitish kingdom of the Jews, in its predicted relation to those of Syria and Egypt;) by a judgment symbolized under SEVEN TRUMPET WARNINGS foreshadowing the exterminating effect thereof, under a fiery flood of wrath, at the time of the end appointed. This represents the voice of the *last* or *seventh* trumpet, as accomplishing the object designed of God in the beginning, and thus realized, in its ultimate effects, as a *seven-fold judgment*, Lev. xxvi. 18. This was foreshadowed, as to its causes, under the Seals; and consummated under the seventh trumpet, as if accomplishing the object of the *SEVEN*; *then*, as it were, outpoured from *SEVEN VIALS*, on the City and Sanctuary of the typical dispensation. Dan. ix. 26, 27.*

These were outpoured upon Jerusalem and the cities of Palestine between A.D. 70 and A.D. 73, for the breaking up of the power of the then Jewish Antichrist, in fulfilment of Dan. xii. 11, 12.

The first fruits of the world's redemption, thus symbolized as ever proceeding under judgment upon all flesh, were consecrated to God at the setting up of the *spiritual and eternal* kingdom, in the power of the Holy Ghost, on the day of Pentecost next following Christ's resurrection and ascension into heaven.—Acts ii. 1-37, Heb. ix. 26-28; xi. 39, 40.

But the Jewish foundations thus laid and symbolized in Rev. xv. 5-8, as “the temple of the Tabernacle of the testimony in heaven *then opened*,” remained to be securely established, only by the extinction of the power of the *antichristian* Jewish Church, as based upon the *first typical covenant of works*. For it was *as a covenant of death and hell to Israel*, Galat. iii. 10, 21, 22; and to be disannulled of God under *His final judgment* on the temporal kingdom of Israel identified therewith in Messiah's day.—Is. xxviii. 15-18.

NOTE † TO TABLE IV. OF THE CHRONOMETER.

These illustrate the 42 months of Rev. xi. 2, compared with Luke x. 18, and exemplify the *effects for good to the faithful of Israel*, from the manifestation of the holy Ghost at the Pentecost next following Christ's resurrection and ascension, Acts ii. 5: whilst foreshadowing the end from the beginning of the judgment appointed over the *blinded* remnant. John ix. 30; xii. 31; xiv. 15-31; xvi. 7-33. Num. xxiv. 19. Rom. xi. 7. 1 Thess. v. 2-6; and Luke xxi. 27, 28, verifying Ezek. xxx. 3, Rev. i. 7.

The 4th month of B.C. 595, Ezek. i. 4, dates the prediction of iii. 26, 27. These compared with that of xxiv. 24-27, in the 10th month of B.C. 590, xxiv. 1, give a typical instruction respecting the fasts of the 4th month and 10th month, as made a reference of latter-day prophecy in Zech. viii. 19. The instruction was renewed with anniversary effect between the 4th month of B.C. 588, Jerem. lii. 6-12, and the 10th month of B.C. 587, Ezek. xxxiii. 21, terminating 3 years from the 10th month in B.C. 590, but $3\frac{1}{2}$ years from the 4th month in B.C. 591. For the Jewish civil year commenced with the 7th month, and their historical Calendar is thus computed to this day.

Thus the events under which the first City and Temple of Jerusalem were brought to their predicted end, were appointed prophetically for a type of what should befall the *City and Temple of the typical dispensation* with final and everlasting effect when the law of sacrificial observances should be abrogated under the fiery judgment of Messiah's day. Dan. ix. 27; xii. 7 and 11, 12.

ON THE MYSTIC NUMBER 666.—Rev. xiii, 18.

THEY who have read the illustrations of this as given under the word *Antichrist* in *Calmet's Dictionary of the Bible*, will feel that an interpretation which at one time associates with this mystic number ideas the most sacred, and at others the reverse, either cannot rest upon a truthful principle, or must represent a truthful principle *misapplied*.

In some, orthography has been trifled with to obtain the results given, and in others, the Greek numerals have been applied to words which are not Greek. In ΜΥΗΑΜΜΕΔ Β'Ν ΑΒΔΑΛΛΑ'Η, for "Mohammed, son of Abdallah," we have the aspirate represented by the long E of the Greeks. But χ became the representative of the Hebrew ה when the Greek Η ceased to represent the aspirate, and became the long E. Also "ben" is Hebrew, and two vowels are arbitrarily omitted, whilst others are used.

In Calmet's list the Σ final of ΟΥΛΠΙΟΣ, for Ulpius Trajan, is numbered only 6, whereas the true value of that letter was 200. The abbreviation c for σ (which occupied the place of the digamma) was the mark for 6, not c final for σ.

Also to Julian (called the Apostate) two applications of the mystic number are given. In the former he is styled ATHEUS, or the Atheist, in the latter AUGUSTUS, or the Worshipful.

Again, though the result is given in the Roman characters DCLXVI, some letters must have been estimated by their Roman, and others by their Hebrew or Greek equivalents of number, to obtain the result. At least I cannot trace how those results have been obtained otherwise than thus :—

First Form.

C. F. JULIANUS CESAR. ATHEUS.

| |
|---------------------------|
| CC = 200 |
| L = 50 |
| $3 \times V$, or XV = 15 |
| I = 1 |
| — |
| 266 |
| TH,* as Heb. n = 400 |
| — |
| 666 |

* But this, as the Greek θ in ἀθεος, should be 9.

Second Form.

C. F. JUL. CAES. AUG.

| |
|---------------------|
| CC = 200 |
| L = 50 |
| V V, or X = 10 |
| — |
| 260 |
| AE, or a + e = 6 |
| S, as Heb. v = 300 |
| g,* as Heb. p = 100 |
| — |
| 666 |

* For g hard and c hard were represented in 1, with which p was interchangeable.—Donaldson's *Cratylus*, p. 101, compared with his *Varronianus*, p. 196, 197.

Similarly, if there were no other objection to the Hebrew applications in Calmet's list (of which "Luther," read as LU(L)TH'R, is one), they will not bear a literal analysis.

In the words אָבִינוּ קָדוֹשָׁא אָפִי פִּי (or Abinu Kadoscha* 'a Pipi'), meaning "our holy father the Pope," the letter n has been twice substituted for n, viz., where given in italics, and in the former of these cases I suspect neither letter was admissible. The reading 'a Pipi for 'h Papa, the Pope, makes a further change of two vowels (by using the construct פִּי, or pi, for the absolute פָּאַ, or pa, to obtain the required numbers 666. But another question arises here. Do the Roman Catholics themselves acknowledge this derivation of the word *papa*, or do they regard it merely as we do the words *pa-pa* and *ma-ma* when used by infants to those standing in the relation of parents to them, and simply as an expression of confiding love?

* Calmet reads "Kadescha." Query, Does he put e for "Segol" or "Tere" for the short or long e? Also, is the n a mere pleonasm, or is it, as here supposed, for the *feminine* termination n, and as a play upon the word?

Unless we can shew that the Roman Catholics do intend to base their doctrine of *infallibility* upon the idea of oracular wisdom possessed by the Pope as the *mouth* and *mouth*, or *double-tongued* power thereof, or as a kind of Janus having *two faces*, for an emblem of his claim to a *twofold* sovereignty (like the *heart* and *heart* for a "*double*" heart in Ps. xii, 2), I must seriously doubt whether we are authorised in thus painting the Pope with the most unamiable features of *his assumed Jewish lineage*.

Good Protestantism should teach us to deal fairly even with political opponents. The fact is, I am altogether disposed to regard the above as the joke of some one who wished thereby to ridicule that system of computation.

If the chronological value given to the mystic numbers under the sixth vial in p. 28 on the Apocalypse is not more satisfactory than that to which I here object, as conceived in a spirit too trifling for the importance of the subject, we have yet another which cannot be hastily rejected, nor be made the badge of a party-spirit dividing Christianity against itself.

The Jews had a custom of combining the initial letters of particular words into the form of a technical memory relating to some historic fact. Thus in the Greek numerals χξ, * for 666, we have the initial letters of the words Χριστὸν ξύλῳ σταυρώσαντες, meaning "They who impaled Christ on the cross," viz., the Jews of Rev. ii, 9; iii, 9.

This confirms the principle upon which I have endeavoured to show that the Apocalypse is an inspired instruction respecting the spirit of ancient Jewish prophecy as fulfilled in Christ (Rev. xix, 10), and therefore with specific effect over the Jewish church, by the events of the apostolic age. For they closed "the latter days" of God's "first covenant" with the seed of Abraham, and then laid the foundation of a new hope in the promise of eternal life, as revealed unto all the world in Christ.

But the words of Heb. vi, 6, shew us that Christians are always falling under like condemnation with the then Jew, when living in sin against God's covenanted mercy in Christ. For, thus bereft of hope therefrom, Christians also are subjected unto corrective judg-

* "In MSS. of late epochs this character was adopted for an abbrev. of ςτ."—*Donnegan's Lexicon*.

ments in the flesh, until revived in spirit (1 Peter iv, 6) by the gift and grace of the Holy Ghost, sealing them unto the day of their redemption, perfected through natural death. It is thus that sinners are taught to welcome the second coming (Heb. ix, 26-28) of Him whom they had pierced afresh in the blindness of their self-will (Rev. i, 7), and to say with thankfulness for so great salvation, "Blessed is he that cometh in the name of the Lord" (Matt. xxiii, 38-39).

This thought only occurred to me yesterday, as dated below.

On then stating it to an intelligent friend, he kindly suggested, in confirmation thereof, that the fish-emblem of the mediæval Christian church was of a like character. For then the tombs of those who had been disciples of the Galilean fishermen were often distinguished from those of the other dead by the emblem of a fish sculptured thereon.

The explanation of the fish-emblem is in the letters of the word *Ιχθυς* (or fish) being made the initial letters of other words, thus—

| | | |
|----|----------|--------------|
| I. | Ιησοῦς, | or Jesus |
| X. | χριστός, | Christ |
| Θ. | θεοῦ, | of God |
| υ. | υἱος, | the Son |
| Ϛ. | Σωτῆρ, | our Saviour. |

But as the ordinary mode of interpreting the mystic number 666 is framed upon a usage which prevailed in the early days of Christianity—See *Newton on the Prophecies*, p. 622—perhaps it should not be wholly passed by, though it has been grievously misapplied, through divers fallacies involved in altering the recognised orthography of the words, and in the mode of assigning numerical values to their component letters. I have consequently added a conjecture. If numbering $\sigma = c = 6$ be allowed, the conjecture has these two advantages—1st. That it is no badge of a party-coloured Christianity, observing the mote in a neighbour's eye without first eradicating the beam from our own; 2^d. It denounces only what is denounced in the Gospel of Christ as the great individual obstruction to the salvation of sinners, viz., their unwillingness to forsake sin, and seek the regeneration of their own

hearts through the grace and gift of Christ's spirit, John v, 40. This is substituting the gain of a deluded self-will for godliness, as the artisans who made shrines for Diana of the Ephesians (Acts xix, 24), and as the Jewish church when falsifying its religious mission to the heathen world, Rev. xviii, 10-21.

Thus the conjecture here offered is one only of a suitable interpretation put upon a typical instruction unto spiritual life. It does not affect to dogmatise on the sure word of prophecy in the spirit of any private interpretation, 2 Peter i, 20. It is this $\alpha\pi\epsilon\theta\epsilon\alpha\gamma'$ γ' ήδ' ἐστι θεοκάπηλος δει, infidelity,* which is ever making religion serve its own purposes.

$$\begin{array}{rcl}
 \alpha\pi\epsilon\theta\epsilon\alpha\gamma' & = & 124 \\
 \eta\delta' \epsilon\sigma\tau & = & 33, \text{ counting } \sigma\tau = \varsigma' = 6. \\
 \theta\epsilon\sigma\omega\alpha\pi\eta\lambda\sigma & = & 493 \\
 \alpha\epsilon\iota & = & 16 \\
 \hline
 & & \underline{\underline{666}}
 \end{array}$$

When we consider the loose interpretations commonly applied to the mystic numbers 666, making them (by some dexterously interwoven fallacy of orthography or numbers) the SHIBBOLETH (Judges xii, 6) of an ecclesiastical party warfare, we cannot but regard that system of interpretation as in danger of being contemptuously rejected by those who seek the truth. But have we no alternative? Can they not be exemplified in any reasonable combination of words, representing the spirit of the power of that apostacy which caused *a faction of the Jews in the apostolic age* to reject Christ, and to stir up the power of their heathen rulers against the Christians?

A thought of this kind led to the second Greek illustration above given, and the result thus obtained led to a supposition that it might be similarly explained by reference to the Hebrew numerals. Hence the subjoined attempt thus to illustrate the passage.

* Not the simple "unbelief" of "ἀπίστα," but *self-willed infidelity*, stirring up the spirit of anarchy and tumult against everything not deified by itself. It was exemplified in the "children of Sheth," or the tumultuous ones of Num. xxiv, 17, and in Ps. xii, 4, with John ix, 24, 29, 34.

The view taken in these Tracts respecting the object of the Apocalypse, causes me to believe that any such mode of interpretation (to be based on a sound principle) must verify the predictions of Num. xxiv, 17-24 ; Deut. xvii, 14-20 ; xxviii, 36 to the end, with 1 Sam. viii, 5-22. For thus, from the beginning of the Mosaic dispensation, prophetic reference was made to the latter-days thereof, as those which should manifest at its climax that delusion of this world respecting the kingdom promised to Abraham's seed under which (both before the Babylonian captivity and in the Apostolic age) a faction of the Jewish nation rejected the counsels of God for the peace thereof, as set before them by all God's prophets, and *last* of all by Christ.—Matt. xxi, 37 ; Matt. xxiii, 35-38, with Rev. xviii, 24.

If it be alleged that the figures 666 can only be illustrated under some *one* form, and that none can be credited where several are proposed, I will only say that any illustrations which are not contradictory, and harmonise correctly with the typical instruction of the Book of Revelation (especially chap. xiii) without recourse to trifling with *orthography* or *numbers* to obtain the result, ought to be admitted as reasonable. For the mystic numbers bear the stamp of a symbolic instruction. But such an instruction may be expressed in a diversity of words, and even of language.

In justification of here assuming that the *mystic* numerals may be illustrated from the Hebrew as well as from the Greek, we must remember that the inscription put upon our Saviour's cross "was written in Hebrew, Greek, and Latin."—John xix, 19, 20.

It is recorded of the Jews, in the days of Samuel, that they said (1 Sam. viii, 19), "But we will have a king over us ; that we also may be (like all) THE NATIONS," viz., as becomes a people called of God (Is. lxiii, 19) to have dominion over the heathen, and to be as priests and kings before him (Exod. xix, 6), as if implying how can we attain power equal to this mission, if not allowed kings who shall consolidate dominion unto us in like form.

The above passage of scripture represents the "presumptuous sin," or "great transgression," of the latter day apostacy (Ps. xix, 13, with Jerem. ii, 11 ; Ezek. xx, 32), as germinating even in the days of Samuel.

It is also worth notice that the words marked as a quotation from scripture (except the two bracketed off as not required to

complete the sense, for that remains the same whether the particle of similitude be used or not) form the very letters of the Hebrew text, and in the same order,—regarded as a comment on the mystic number 666. Thus—

| | |
|------------------------|---|
| וְ = 30 | But |
| אַסְמָלָךְ = 131 | { as to a king, or <i>assuredly</i> in regard
to our demand of a king, |
| הָיָה = 30 | There shall be (one) |
| עַלְיָנוּ = 166 | over us, |
| וְהִיִּינוּ = 87 | and we will be, |
| וּמְאֻנְדָּחָנוּ = 158 | even we, |
| הַגּוֹיִם* = 64 | The NATIONS. |
| <hr/> <u>666</u> <hr/> | |

The apostacy recorded in 1 Sam. viii, 19, as germinating in the days of Samuel, was anticipated in Deut. xvii, 14, under a similar form of words. But in Exod. xix, 6, the epithet **שָׁלוֹךְ**, or *holy*, stands before the word **וּ** or *nation*, and not the particle of comparison, assimilating the kingdom of Israel to a kingdom of the Gentile world.

But, as may be seen in *Lee's Hebrew Lexicon*, the word **וְ** is also applied to Israel, *without any particle of similitude*, to designate a oneness of Israel with the heathen in their corruption of religion, Is. i, 4; ix, 3 (but in Heb. v, 2). It is also joined with **שָׁלוֹךְ**, or righteous, in Is. xxvi, 2, with reference to an election of Israel receiving Christianity in the Messiah's day, as the day of the world's spiritual regeneration under condemnation of a fiery judg-

* The **כָּל**, viz. “*like all*,” or *any* (and expressed as **כָּלִים** in Ezek. xx, 32), are here omitted, as not necessary to complete the meaning of the words here quoted, to characterise the spirit of the national apostacy of a faction of the Jewish nation. This, after having been crushed in one form, revived again, but only for a duration limited to 666 years—from B.C. 595 to A.D. 71—viz., from the date of Ezekiel's first prophetic vision to the predicted cessation of the oblation and sacrifice with the destruction of the city and sanctuary by the Romans under Titus in the apostolic age.

ment on the blinded remnant. So, with reference “to the abhorred *of a nation*” (Is. xlix, 7), the word “*is* (though by etymology differing from the Greek *πρεσβυτός*, and meaning the *proud*, it was generally used by Israel in like form as the Greeks used *πρεσβυτός* to designate the *foreigner*), is, without any particle of *similitude*, made to designate that faction of Israel by whom Messiah should be rejected and crucified at his *first* advent; yet Messiah was to subject all the kings of the earth unto himself, when coming in the power of the Holy Ghost, as the everlasting power and great glory of his *second* advent, that was first manifested at Jerusalem in the cloudy and dark day, the time of the heathen, Rev. i, 7; Luke xxi, 27, 28; Ezek. xxx, 3.

The affectation of dominion over the Gentiles ascribed to the Jews by their adversaries in the court of Persia (Ezra iv, 17–24) is also represented in Is. lxiii, 19, compared with Rev. xvii, 18, as the characteristic feature of that Jewish apostacy which had its origin in a misunderstanding of the true character of Israel’s privileged position, as a nation designed, under the providence of God, to be raised (whilst spiritually faithful to the God of Abraham, but only so long) above the power of harm from their heathen neighbours. These promises they interpreted as sufficient ground for believing that they were designed to be raised, in Messiah’s day, above the heathen, for a purpose of exercising worldly lordship over them, in the same spirit as that in which Egypt and Assyria had ruled over themselves and the rest of the world—before that the promised deliverance was manifested, to an election of grace in the power of God, as predicted Is. xi, 11; xliv. 28; Jerem. xvi, 14, 15. For the latter reference is manifestly to the times represented as those of God’s new covenant with the seed of Abraham, as predicted Jerem. xxxi, 34, and identified by St Paul with the events of the apostolic age, Heb. viii, 6–13.

Calmet’s last example is so obviously connected with his last but one, or that respecting the Pope, that the juxtaposition of the two may afford a clue to the object for which the latter at least was framed, *viz.*—“Elion Adonai, Jehovah, *Kadosch*,* the Most High, the Lord, the Holy God.”

* Though the Hebrew for “*holy*” is here rendered “*kadosch*,” when the title was applied to the Pope, the English equivalents for the Hebrew letters (as given

The title of "His Holiness" given to the Pope is a title which belongs only to God, Is. lvii, 15. From this cause *principally* may have arisen the misapplying of Ezek. xxviii, 2; Dan. xi, 36; 2 Thess. ii, 8, though other considerations seem to have been taken into account by those Protestants who regard the Pope, or Bishop of Rome, as the Antichrist of the last days. The above attempt to apply the number 666 to the Pope may therefore have been the work of some Protestant. Whether exercising a sound judgment or not in framing that example, it would have been impossible for a mind earnest in its desire for truth rather than of party triumph to have framed also the latter example, which applies the mystic number 666 to that essential "holiness" which is the attribute of Deity. To my mind there seems sufficient internal evidence in the

in Calmet) form the word "kadescha." Yet the *i* or long *o* = 6, not the *i* or *o*., *i.e.*, neither the short nor long *e* was used in the Hebrew. In this case, on the contrary, the *o* is given, as "kadosch," without any expressed equivalent in the Hebrew, *and without any numerical computation as in the former case*.

Why this discrepancy? Most probably from especial care not to use any letters which might seem to give an equivocal sense to the word "holy" in this latter case, like that which (whether intended by the writer or not) involuntarily occurs to the reader of "kadescha" substituted for "kadosch."

For the reader immediately recognises the substitution of *e* for *o* as that of the long *e*, substituted *under a fallacy*, by which it was apparently meant to convert the word "holy" into "harlot" by a well known Jewish irony.

It may be said that (if such were the meaning) the final letter of the Hebrew word should have been *נ*, not *נ* as there given. To this I would reply: In that very example *נ* is prefixed for the definite article *נ* before the word Pi-Pi for Papa, either as a Chaldeism or as a *fudgeism*, because a letter counting 1, not 5, was wanted numerically.

Why then should we not regard the final *a* of "kadescha" also as *נ*, to represent the *נ* of the feminine termination?

But in the application of the title "holy" to the word Jehovah, there is, both in the Hebrew and in the substituted word "kadosch," a suppression of the letter *נ* *seemingly not accidental*. For its existence (*as a letter*) is ignored in both cases, *though its numerical value (=5) is taken into account*, otherwise the sum of the letters would only have made 661, not the mystic 666.

But was the suppressed letter to have represented grammatically *the definite article as a prefix*? Then the equivalent rendering should, I think, have been "kakkodesch." But if it was to serve as an *affix paragogically, by way of emphasis*, then either "kod'scha" or "kadoscha" would, I think, have been the form of rendering it. The latter form, would, however, have too nearly resembled that in the example applying the title to the Pope to have been *here adopted, if there* used in the questionable form of an ambiguous meaning.

structure of the two examples to believe that both were the conception of *one* mind, and for *one* object. That object might have been a Jesuitical *apology* for the title of "His Holiness" as applied to the Pope, by coupling an example feigning to be a lampoon thereon with another exhibiting this title of The Holy One in a form sophistically calculated to obtain for that system of computation a stamp of lasting disgust in all devout minds. By whomsoever conceived, it could only have been done "to make a raffle of the question" (as they say in Yorkshire), or to lead others to the conclusion that it would be wise to make no attempt to decipher the mystic number 666 on a system of interpretation which might be thus exhibited as contradicting itself in revolting form. Hence "this last name could have been invented and calculated only to shew the vanity of all the pains taken in this inquiry," says Calmet, "since the number 666 is found in names the most sacred, the most opposite to antichrist. The wisest and the safest way," he adds, "is to be silent." *

With this observation I cannot agree, but think Calmet would have done better had he exposed the fallacies of the examples he collected and published in his *Lexicon*, instead of leaving his readers to suppose that the examples to be condemned shewed an error in the principle itself, not in fallacious applications of a principle which might lead to a sound conclusion if otherwise followed out.

If in the apostolic age there prevailed a usage of making the numerical value of the letters of the Hebrew and Greek alphabets serve to represent a technical memory for names and events, is it at all improbable that the teaching of the Spirit, in a book like the *Apocalypse*, should have followed our Saviour's mode of making the customs of ordinary life continuously supply the imagery of his typical instruction by parable?

All I contend for is that the words "it is *the number of a man*" (Rev. xiii, 18) ought not to be interpreted as words of a personal and private reference, for that would offend against the admonition of 2 Peter i, 20, 21. On the contrary, they mean *a numbering, or mode of computation current among men, viz., amongst the men of that age.*

But if so, no doubt its meaning was *then* discoverable. Yet as letters having a distinct numerical value might possibly under

* Taylor's abridged edition, octavo.

many combinations of different letters, or by changing the position of the same letters as in anagrams, form the number 666, so as to represent some contradictory illustrations, a guiding principle of selection therefrom would be needed.

How to seek this the faithful had been taught by their Lord when he said (John xiv, 26), “But the Comforter, which is the Holy Ghost, *whom the Father will send in my name*,* he shall teach you all things, *and bring all things to your remembrance, whatsoever I have said unto you.*”

And again, xvi, 13, “Howbeit when he, the spirit of truth, is come, he will guide you into all truth: *for he shall not speak of himself; but whatsoever he shall hear, that shall he speak;* and he will shew you things to come.”

Again, Acts i, 34, when “he shewed himself alive after his passion by many infallible proofs, being seen of them *forty days*, and speaking of the things *pertaining* to the kingdom of God: And, being assembled together with them, commanded them that they should not depart from Jerusalem, *but wait for the promise of the Father*, which, saith he, ye have heard of me.”

Under such guidance, therefore, they who fear resisting the Holy Ghost under the strong bias of traditional prejudices (Acts vii, 51), may obtain spiritual discernment to select from the many and alleged contradictory illustrations of this mystic number something not wholly inconsistent with the truth, or may calculate anew some interpretation which shall harmonize with the typical instruction of the Apocalypse, as making the history of the Jewish church in the apostolic age a type of God’s dealings with all flesh, for the regeneration of the world under an eternal judgment thereon.

Thus, and thus only, can any of us hope to detect the fallacies of a deceitful heart, ever transferring to some neighbouring object of dislike the condemnation which each naturally wishes to be far removed from himself and his friends.

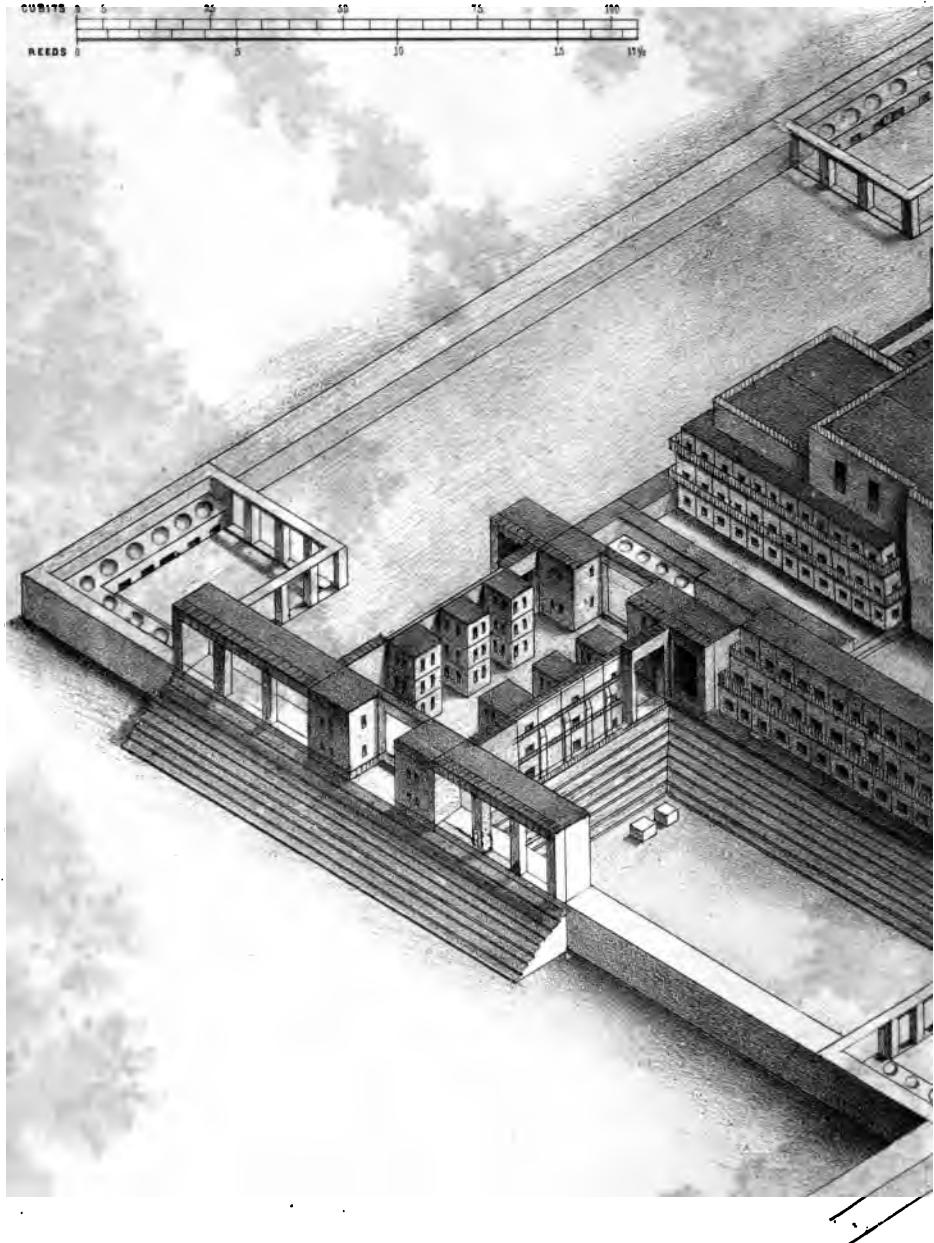
* As the spirit of the power of Christ’s “second advent,” or “coming again.”

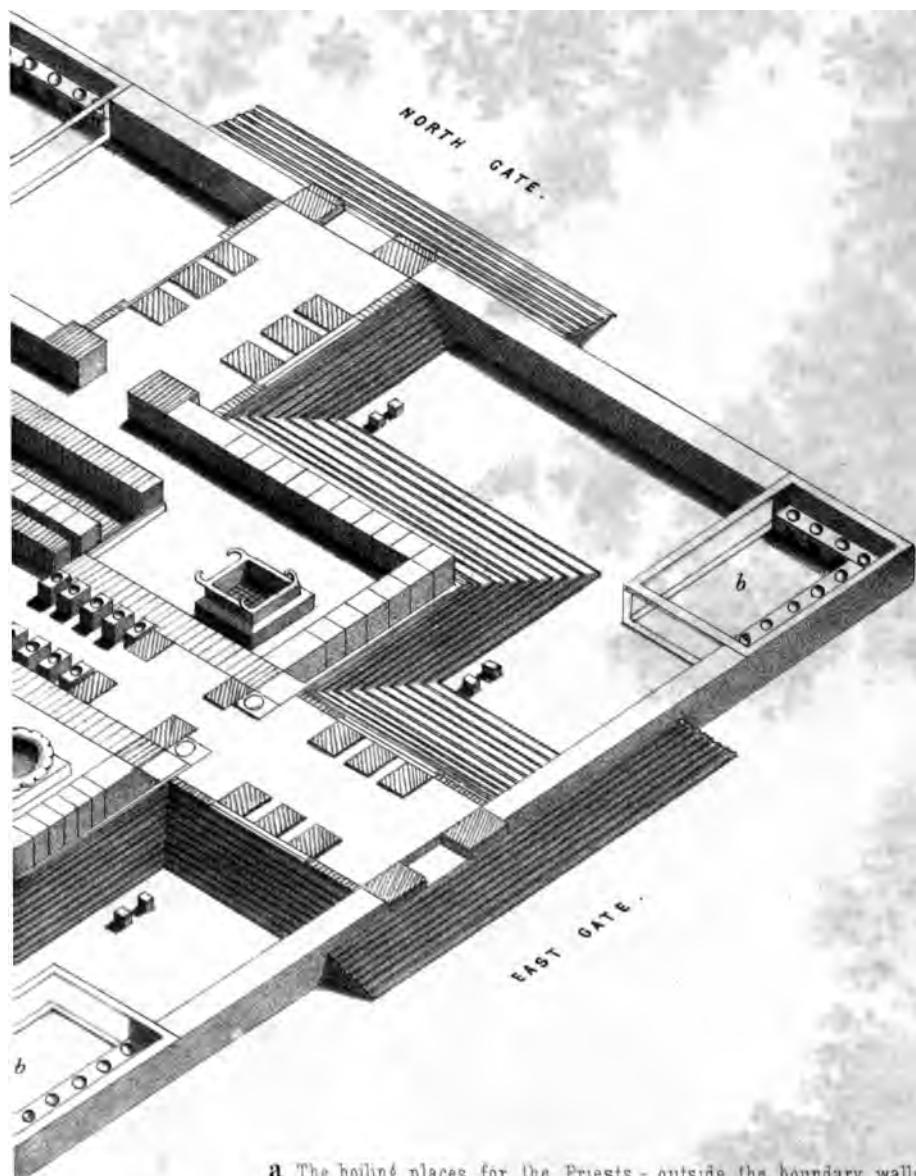
WHITBY, November 8, 1853.





COMPARATION SCALE of CUBITS & REEDS.





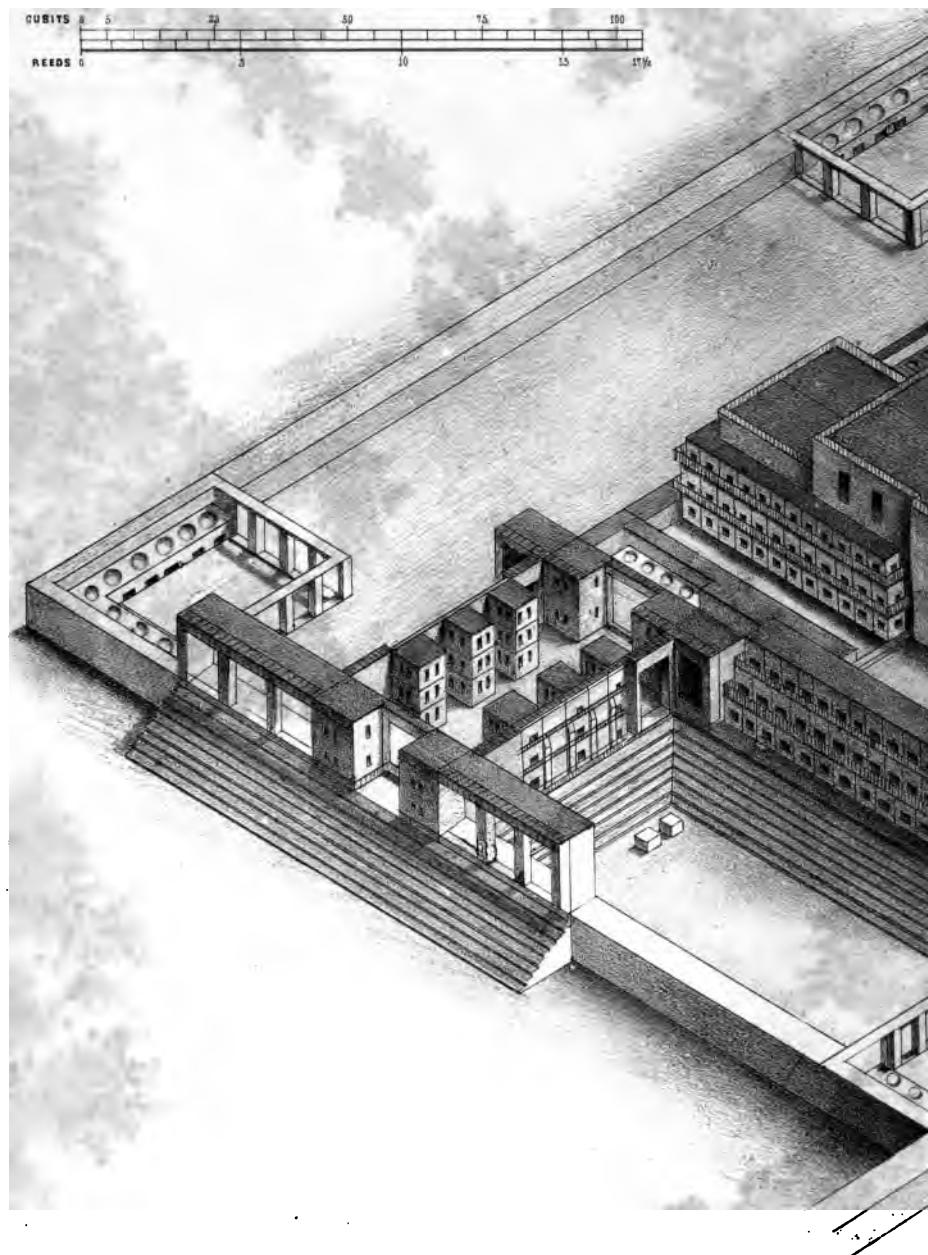
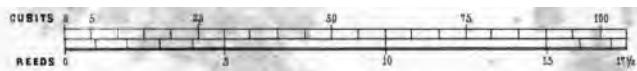
a The boiling places for the Priests - outside the boundary walls
of the upper pavement Ezek xiv. 19, 20.

b The boiling places for the Levites in the four corners of
the outer Court. Ezek. xlvi. 21-24.





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